



Pax et bonum.

THE FRANCISCAN

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CONTENTS

WE HAVE SEEN AND HEARD 101

THE MINISTER GENERAL'S LETTER 102

QUARTERLY CHRONICLE 104

SPIRITUALITY :

SPIRITUALITY AND ALIENATION 115

URBAN SPIRITUALITY 120

HIS STAR IN THE EAST 125

OUTLINE OF WESTERN SPIRITUALITY 131

LAY SPIRITUALITY 137

CONTEMPLATIVE INTERCESSION 140

BOOKS 148

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WISE MONKEYS IN THE AMERICAN PROVINCE

Brother Joel, Brother Luke and Brother Don



We have seen and heard



THERE was a time a few years ago when 'spirituality' became almost a dirty word in Christian circles. It was thought to mean pious meanderings in which those who could not face up to the realities of life took refuge becoming 'so heavenly minded as to be no earthly use'.

Now all this is changed—the Spirit is back in business and prayer, meditation, contemplation and the spiritual life are common currency again, often more strongly outside the Christian Church than within it.

The last decade or so with its emphasis on being 'Honest to God' even if some of our ways of understanding him died on the way, and the need for secular involvement have purged a good deal of our spirituality. In this number, Alan Ecclestone and Brian Frost give us the background for a valid contemporary spirituality. As never before, the whole world and all mankind is open to us to draw upon to discover how other men and women have obeyed God's call to holiness, Father Slade and Sister Benedicta show us some of the vast resources upon which we can draw. Richard Scott, as a layman and a Tertiary, shares with us his personal view of this way of living. Finally, one of our Clares, explores in depth that part of prayer, intercession, which can so easily become a dreary chore for so many of us.

For a Christian, spirituality can never be separated from his or her experience of Jesus as Lord whether directly, or indirectly through the experience of other members of the Body of Christ. Perhaps one of the best definitions of spirituality—of the work of the Spirit in man and the world and our response to him—is given in the First Letter of John: 'Our theme is the word of life. This life was made visible. What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ'. (1 John 1 : 23).

The Minister General's Letter

April, 1974.

My dear friends,

This year, 1974, marks the 750th anniversary of the coming of the Franciscan Friars to England. You will no doubt be hearing of the plans that are being made to celebrate this event at Canterbury in September, and it is a particular joy that we in our Society of S. Francis have been welcomed by our brothers in the Roman Catholic Church to share in this celebration and to participate in all the preparations for it. I know that as many as possible of our brothers and sisters of our First and Third Orders and our Companions will try to take part and will converge on Canterbury.

How one longs that Britain will capture the spirit of S. Francis in these days. In a previous letter to THE FRANCISCAN I wrote of a death wish which seems to have gripped the people. I have recently been reading a book by William Sewell entitled *I Stayed in China* in which he is describing the personal revelations made by members of his staff at Jen Dah University after the Communists took over. One man, Yang Yen-chu 'told how his study in America had given him the belief that money and the material things it buys were the test of value. Everyone had talked of money in the States, their cars, their homes and their women, the expensive places where they ate, the costly holidays. Work was but to increase personal status, so that there was more money to be spent, more luxuries bought. He had found it hard, since his return to China, to get from his system this feeling that money, and only money, mattered'. This was written of his time in America, but it could equally well apply to England or many another European country which has lost its soul and sold out to materialism and the pursuit of pleasure.

As one thinks of the utter selfishness which pervades so much of British life at this time how one longs for the spirit of him who prayed :—

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love,
Where there is injury, pardon.

.....

Divine Master, grant that I may not so much seek
to be consoled, as to console,
to be understood, as to understand,
to be loved, as to love.

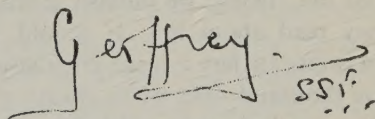
For it is in giving that we receive,
it is in pardoning that we are pardoned,
it is in dying that we are born to eternal life.

This spirit of S. Francis, which is none other than the spirit of Jesus Christ, is the complete antithesis of the prevailing mood in Britain today. There are many thousands of followers of S. Francis in our Anglican Church if we include all our Companions and friends, and many more thousands in the Roman Catholic Church. Is it too much to hope that this great celebration may not be simply an occasion for thanksgiving, enthusiastic songs and emotion, but may be a recapturing of the Franciscan spirit that will catch alight all over Britain, and bring a new spirit to this tired old land? I know this can be achieved if we really believe in it and are sufficiently determined. It is no less than a revival of the Gospel spirit that is needed in every sphere of life.

Great movements often start from tiny beginnings and the history of Christianity shows what can be achieved by an utterly dedicated minority aflame with the Holy Spirit. The spirit of giving can become infectious. Let us not be afraid to stand out from the trend in whatever walk of life we are and show a new way.

May God fill us all with his Holy Spirit and give us the courage to be what we profess to be.

With my love and prayers,

A handwritten signature in dark ink, appearing to read 'Geoffrey', followed by a flourish and the initials 'SSF'.

Minister General.

Fire of Love

If you wish to know how such things come about, consult grace, not doctrine; desire, not understanding; prayerful groaning, not studious reading; the Spouse, not the teacher; God, not man; darkness, not clarity. Consult not light, but the fire that completely enflames the mind and carries it over to God in transports of fervour and blazes of love. This fire is God, and his furnace is in Jerusalem.

Saint Bonaventura.

Quarterly Chronicle

Brother Michael writes :

PROVINCE OF EUROPE We must apologise to our readers for not issuing a list of the Brothers with the last edition of *THE FRANCISCAN*. We were at that time still making some changes as a consequence of the plan to restructure the Province. This is virtually completed and, as you will see both in the list of names, and also in the address list on the cover of the magazine, there have been some alterations. We are now at the point where we can commit ourselves to having at least four Brothers in each of our existing Houses, and in future each House will be regarded as a Friary (though it may retain its present name) with a Guardian responsible for it. We have also dropped the use of the title 'Novice Master', and now have a Novice Guardian, who is also the Assistant Minister, Brother Damian. Our other changes largely concern the pattern of our Community Chapter meetings.

There have been some changes taking place with the Sisters and the Third Order, and the Companions have new Wardens. I hope, however, that now this has happened, we can settle down and get on with our work without further interruption !

Some of our readers have recently pointed out how confusing it is that the 'news' we publish seems to have taken place so long before they read about it ! It should, perhaps, be remembered that *THE FRANCISCAN* has a large circulation for a periodical of its kind (over five thousand—but we're always glad to have an increase if you would like to make it more widely known !) and, of course, a readership which is very much larger than that. It has no full-time staff at all. Writing, editorial, production, circulation, subscription, distribution, articles, book reviews, advertising—all is done by the Brothers who are already very heavily occupied with other tasks. Only the actual *printing* is done professionally by the press in Yeovil who are quite remarkably kind and understanding. As a consequence the material for each edition *has* to be available *two months* before the date of publication. The articles are written well before that, but we try to keep the 'news' to the last minute (which is a frequent source of anxiety !). But even so a lot can happen before your copy finally reaches you.

However, there are a few Provincial events I can safely predict ! Brother Kevin, Brother Barnabas Joseph and Brother Basil are all to

be ordained priest this summer. Brother Kevin in Belfast on S. Peter's Day, and the other two at the Friary in Dar es Salaam in August. I know that many friends of the Society will be thinking of them with love and gratitude for their ministry.

Another great event this summer is the Jubilee celebration of the mission at Fiwila. It is just fifty years since the mission was founded—and the occasion is to be honoured by a visit from the President. The beginning of the mission at Fiwila was a great pioneering venture, and a future edition of *THE FRANCISCAN* will be giving an account of it.

I am writing this above the Indian Ocean on my way back from the Ministers' Meeting in Honiara. It has been an opportunity for us to think together about the work of the Society, and make plans for the future. Honiara, itself, was a lovely place to be in, and the work of the Brothers and Sisters there interesting to see and share, all under the able leadership of Brother Michael Davies who has been a good friend since we first met in the New Guinea Highlands seventeen years ago! We were greeted both at Honiara and Koke with typical Geordie enthusiasm by Daniel—who also hopes to be ordained priest this year—and Alfred.

In fact, the Solomon Islands, which looks forward to independence within the next few years, is the first of the houses in the Pacific Province not to have an expatriate brother in charge of it! It was very good to meet all the new young Australians and New Zealanders who have come to test their vocations with us, and are now in Honiara and Koke as well as Brisbane, as well as all the 'old timers' from England, including Leslie who came over from Lae to tell me all about his work.

One exciting development for the future which we discussed is the house which our American Brothers intend to open in Trinidad, and in which we hope to share. I would be grateful for your prayers for that.

In the calendar you will find the dates of our various Franciscan gatherings this summer. We will try then to give some more details of our hopes for the future. I hope you will be able to attend them—at least it's one way of getting first hand information that is up-to-date!

Arrivals and Movements

After a short interregnum following the departure of Brother Giles to be guardian at Alnmouth, Brother Godfrey arrived at Plaistow in March. Brother Edward

also arrived at Plaistow later that month and was soon busy delving into the intricacies of his new work as Third Order Chaplain. Brother Damian arrived at Plaistow in April. He is now based there for his work as Assistant Minister and Novice Guardian.

Brother Mark has now completed his term of work at Wormwood Scrubs and has gone to Alnmouth. Three postulants arrived at Alnmouth in April; they are John Tasker, Alwyn Gunther and Graham Banner. Leighton Higgins joined them in May.

Brother John Derek left Glasshampton at the beginning of May for Knightsbridge; he will act as secretary to Brother Michael. Brother Theodore left Belfast at the end of May for his time at Glasshampton. He will be replaced by Brother Amos from Hilfield. Brother Graham Mark from Hilfield and Brother Andrew David from Alnmouth also go to Glasshampton in late May.

Brother Raphael goes from Alnmouth to Wales at the beginning of July. Brother Juniper from Glasshampton, and Brother Rufus, who will have been at Walthamstow for the month of May with other novices led by Brother Colin Wilfred, will be going to Wales at that time.

Brother Sebastian who has been travelling with Brother Geoffrey since the beginning of last year, has returned to Britain where he is spending some time at Glasshampton.

As we are short of Scottish vocations to staff the house at Pilton (apart from Brother Michael Kentigern who was there from the start) we have had to put in brothers with Scottish names instead! Brother Malcolm has been there since February, Brother Bruce goes as guardian in June. No Scottish family is without its *Bullie* so Brother William Henry completes the picture. Brother Matthew spent some time helping the brothers at Pilton in April.

Sister Alison Mary returned to Compton Durville in May. Sister Julian is now working in Northampton, gaining experience at the General Hospital.

Ordinations

Brother Dominic will be ordained to the diaconate on 7 June in the chapel of Salisbury Theological College by our own bishop, Brother John Charles. Dominic will be remaining at the college for a further year also undertaking some local pastoral duties.

Brother Kevin will be ordained to the priesthood by the Bishop of Connor on 29 June, at 11 a.m. This will happen at Carrickfergus parish church and Brother Michael will be the preacher at this service.

Vehicle of Service

The 'meals on wheels' service engages brothers both near and far. We hear that brothers in San Francisco are helping with such a service. So are the brothers at Pilton.

Novice Training

There was a meeting of those concerned with novice training at Plaistow in April. Brother Derek and Brother Gareth, novice tutors at Hilfield and Alnmouth

respectively, with Brother Alban from Glasshampton and Sister Teresa (who is now Novice Guardian, not 'Mistress') met with Brother Damian to plan for the time ahead.

The programme at Hilfield has gone on very promisingly under Brother Derek. A full programme is planned for the summer, both at Hilfield and Alnmouth. During a course on preaching and communication, the brothers went to Salisbury Theological College and used the television studio !

Brother Derek and some of the novices will be taking part in a mission in September at S. Michael's, Tilehurst, near Reading. In the north some novices will be joining in a teaching week in Hartlepool.

While Brother Derek is at Freeland in June as chaplain, groups of novices will be going there for a week's course, and to do some work for the sisters.

Clothings

Three postulants were made novices at Compton Durville on 25 April : Sister Anna, who was formerly a missionary nurse in Lesotho ; Sister Lucia, an American from Old Deerfield, Massachussetts, who worked with the Church Army ; and Sister Lilian, from Singapore, who worked in a shipping office before coming to C.S.F.

Assisi

In view of the changing circumstances in Assisi, there will be no Anglican friars there officially this summer. With the establishment of the Centro Ecumenico by Father Max Mizzi O.F.M. Conv., there is a future possibility of a brother being there more permanently. Brother Angelo will be attending the S. Bonaventura celebrations later this year.

Travels

Brother Jacob and Brother Terry, both South Africans, went back to their home country for several weeks in April. Brother Gareth and Brother Amos go to Sweden in July and will be spending some time at the Stiftsgården in the diocese of Västerås, where our community has had links for some years.

Plaistow

During the last few years the role of the house has changed a number of times. It now begins another phase for, out of our ten brothers, three will have community commitments that take them away for lengthy periods far and wide throughout the country and three go out to work or study each day (or night). This leaves four whose work remains mainly but not solely around the house and parish. So the house is now largely a centre from which brothers go out, near and far, making their Franciscan witness, which is what we might suppose it really should be doing !

S. Francis School

Brother Anselm, having spent a week with a school party on the Norfolk Broads in March, is going on a camping trip to Brittany in June. In the same month

Brother Eric hopes to take a party from the house which he looks after to tour Scotland, calling at Alnmouth for a weekend. Should the camping equipment survive these experiences the school brothers are committed to a long weekend under canvas at Canterbury in September.

We are at present looking out for a housefather for Juniper House (the senior boys), and meanwhile finding that the vacancy is an opportunity for some of us to fill unfamiliar roles and learn 'how the other half lives'.

School life continues with its customary ups and downs, not to mention outings. We are, at the time of writing, agog with pleasurable anticipation either for an afternoon at Bournemouth ice rink, or for a cruise on Southampton Water including (hopefully) a sight of the QE2. And we hope to see many readers of this journal at our Open Day which is Saturday, 13 July.

Mere Sermon

Brother Barnabas was nominated by the Master of Corpus Christi College and invited by the Vice-Chancellor to preach the Mere Commemoration Sermon at the beginning of the Easter term. A sermon has been preached in S. Benet's on this occasion for over four hundred years, in accordance with the will of John Mere, formerly of King's and Corpus Christi Colleges.

Cambridge Meetings

Sunday afternoons at the Cambridge house have brought, in recent months, such speakers as Doctor Patrick Sherry talking about Amnesty International and the Reverend Paul Oestreicher on the Church and human rights. Their listeners were once again reminded of the plight of those who suffer for conscience sake, and the delicate and difficult task of trying to relieve that suffering. Another speaker, Professor G. W. H. Lampe did much to clarify the relationship between theology and faith.

Companions

Brother Keith told the Cambridge Companions about the life and purpose of the house at Ashton-under Lyne. At the same meeting questions were raised as to the most effective way of being a Companion, alone or in company with others. A few members were chosen to discuss further the ideas put forward and plan accordingly, with Richard Ames-Lewis as convenor.

Ty'r Brodyr

Brother Nathanael writes : Sister Alison came in November last year when the garden was a wilderness. The transformation which has taken place is remarkable. Roses and other blooms have replaced the weeds. What was a jungle has become an area of daffodils. We shall miss Alison for her contribution to the family.

The chapel has been re-decorated and we await the arrival of the new altar. The house is bubbling with life at the moment. Four guests joined us at Easter and we began to feel more of a large family. Alan Wippell came to us for a rest after his operation, and my father, who is 81, has also been. Arthur Hiscock came for a few days in May, and others from S. Francis' Home are expected during

the summer. It is very heart-warming to know that we can provide a change of scenery for our Companion workers from Hilfield.

Brother Silyn has been hard at work in the vegetable garden and shoots are appearing—a hopeful sign. Sister Gwynfryd continues the culinary activities as well as keeping up with her art work. She is speaking on Radio Bangor later this year about her life and work as a religious and an artist.

Community Retreats

There were two community retreats at Glasshampton in May, led by Dom John Howton O.S.B. and Bishop Bill Lash. There is also one at Alnmouth in June led by Brother Alban. Brother Michael leads the traditional summer retreat at Hilfield in July.

Photographs

During the last few months a young photographer, Stephen Perkins, has been taking a series of photographs depicting the life of the friary at Hilfield for a new brochure the brothers hope to produce about this house.

Companions' Camp

For the first time ever a group of Companions will be coming to Hilfield for a week in May to camp and share the life of the brothers, who greatly look forward to their coming. Later in the summer, of course, the now traditional Franciscan families' camp will be held as usual.

The brothers are also expecting a Swedish invasion in June, when Len Howard brings his family and some young people to the Friary for a week. This party, from a special Home in Sweden, will also be staying at Alnmouth. Later in the summer we shall be welcoming a group from Portland Borstal and Trinity College, Cambridge—so it looks like a busy summer.

Senior Brethren

Brother Denis is now back at Hilfield and is making very good progress. Brother Neville, after several weeks in hospital at Kidderminster, is back at Glasshampton and in good spirits.

Tertiaries Here and There

The brethren at Hilfield are delighted at the appointment of Tertiary Harold Best as priest-in-charge of Leigh, Chetnole and Batcombe. He and his wife Rose hope to arrive in Dorset by the end of July.

Another Tertiary, 'Tiny' Turrall, who has been rector of Astley, the parish in which Glasshampton is situated, for several years, left in May for work in the Lichfield diocese. The close co-operation between the house and the parish which has been built up has been appreciated on both sides. The brethren are maintaining the services in the church during the interregnum.

House Chapter and Study Days

For the first time the brothers at Hilfield held an all-day house chapter when they considered the Franciscan life at Hilfield prayerfully and objectively under

the headings of caring, mission, prayer and community. It was found to be very helpful and it is planned to have a similar meeting in the autumn.

The brothers have instituted a monthly reading day in view of the fact that many are concerned that they do not get the hours of study which the rule of life lays down.

Brother Jonathan

From 2 August till 12 September, Brother Jonathan will be visiting the United States and Canada. He is spending some time with the brothers at Long Island and Montreal, and conducting the brothers' retreat on Long Island, and would be grateful for your prayers. He will also be having some holiday. While he is away, matters concerning the Hilfield friary will be the responsibility of Brother Derek, the assistant guardian.

Brother Jonathan's secretary, Brother Andrew Philip, will deal with any correspondence addressed to Brother Jonathan. If any personal letters to the guardian should be necessary, please mark them to be opened by Brother Andrew Philip. Should anyone wish to write confidentially, sealed air-mail letters will be forwarded.

Alnmouth

The new guardian, Brother Giles, is to be licensed by the Bishop of Newcastle at the friary on 17 May.

During the summer, the brothers look forward to welcoming various parties from colleges, parishes and other organisations. So far thirty parties have booked.

Brothers have taken part in missions at Dover, Wallsend, Streatham as well as Walthamstow during this spring. On 29 June, brothers will be attending the diocesan pilgrimage to Hexham Abbey. Brothers from Alnmouth also hope to join in the 'Joy Day' at Pilton on 25 May.

Coming Events : North and South

The Summer Festival at the Hilfield Friary will be on 6 July, when the guest of honour will be the Bishop of Ramsbury, the Right Reverend John Neale. Brother Jonathan was present at his consecration in Westminster Abbey and also at the consecration of our Tertiary, Peter Mumford, as Bishop of Hertford.

The Stigmata Festival will be held in Sherborne Abbey this year, at 12 noon on Saturday, 21 September. Full details will be circulated later.

At Compton Durville, Open Day will be on Saturday, 15 June. The eucharist will be at 12 noon. The brothers from Hilfield are looking forward to providing the music—something called the *Missa Bossanova* !

The Summer Festival at Alnmouth will be on Saturday, 22 June. The speaker will be Bishop Trevor Huddleston.

The Northern Festival will be on Saturday, 27 September, at S. John's, Newcastle-upon-Tyne. The eucharist will be at 12.30 and the Bishop of Newcastle, our Tertiary Ronald Bowlby, will preside. It will be followed by lunch at 1.30, and

at the meeting at 2.30 Brothers Michael, Giles and Mark will be speaking. Tea will be at 4.00.

Talk at Hilfield

During the summer the brothers look forward to welcoming Mrs. Margaret Duggan to talk on the role of the Christian press, Father Christopher Bryant S.S.J.E., who will give a series of lectures on Depth Psychology and Religious Belief, and the Archdeacon of Bath and Wells who is to lecture on the ethics of the New Testament.

In June, there is to be a course on ministries in the church, when the brethren will welcome a school chaplain, a hospital chaplain and an army chaplain. In the same month, the Reverend Reg East, a member of the community at Whatcombe House, is to give a series of talks to the novices on pastoral counselling.

Focus on Belfast

After much hard work and a great deal of help from our wonderful Companions our two little kitchen houses were blessed by the Bishop of Connor on 27 November last year. Friends from all over the Province were present when the bishop celebrated the eucharist and officially welcomed the Society into his diocese.

Our house is sandwiched right between the Falls and the Shankhill areas and is only a matter of yards from the peace-line. Kevin works as curate in S. Luke's Parish and his work takes him into homes all round the parish and city and of course to the numberless hospitals which Belfast contains. Norman Paul assists as an orderly in the Royal Victoria Hospital where he cares for victims of road accident as well as of bomb and gun-shot. Edmund helped out for a time in the Radio Isotope laboratory in the same hospital when they were short-staffed and hopes on his return from Freeland to help out in a local Parish. Theodore, the first novice to be sent here, kept the house remarkably clean (with a little help) and did our shopping and other chores. Engagements are being received to preach and talk to many groups and in parishes and schools, and our house is constantly full of friends from both sides of the barricade as well as those who live in more peaceful parts.

Belfast is a sad war-scarred city. The problems are too numerous to recount. May it suffice to say that we feel this is where S.S.F. should be for this is the Vietnam/Biafra/Bangladesh on the door-step and it is where the followers of S. Francis can truly say 'Lord, make us instruments of *your* peace'. Please pray for us often that we may be used as instruments of love and reconciliation.

Elephants in the Friary

Recently the brothers at Mtoni Shamba had a terrific thrill—we had two real, live and very bull elephants in the Friary. They were discovered by Basil who for some unknown reason was up early on a Sunday for a look around. When he rounded the east corner of the new guest house, there pulling up Brother Antony's young pawpaw trees were two bull elephants. In no time at all, *all* the brothers had appeared and most of the children from the Shamba. One elephant was badly scarred from snare wire—and obviously in a very bad temper; flapping his ears and trumpeting. They stayed near the friary for most of the day. The brothers

reported the beasts to the game department in the hope that they would come and move them away. But very sadly they were shot at dusk. No one had much sleep that night what with the sounds of sawing and chopping up of the meat ! The news spread like wildfire—and most of the Makondi tribe had a marvellous night. By next morning there was nothing left.

Desmond returned towards the end of January after a long and worthwhile leave. 6 February was a date to be remembered at Mtoni. Tanga (the new guest house) which has twelve bedrooms, a library and sitting room was blessed by the archbishop. He insisted also on throwing much Holy Water over the new generator much to our dismay. We then moved to the chapel for the dedication and ordination to the diaconate of Brother Barnabas Joseph, Noah Sambo and Denis Mhina. We had a huge turn out of our friends and supporters.

The last few months have been pretty hectic but great fun. Brother Gareth on loan from England was an enormous help. There was an effort to beat the rising cost of building materials in the town. We are happy to say that Tanga and the Chapel of S. Francis and S. Clare are now completed. The friary has never been so quiet without the many builders and workers round the place. It now spreads over a huge area of about five acres. All the buildings have been joined together by narrow concrete paths to help us make our 'safaris' in the rains. Another three acres of bush have been cleared for the planting of more fruit trees.

What a difference the chapel has made to our life ! Already it has an atmosphere. Many people in town have been tremendously kind. Tarazzo Paviers donated all the doors for the chapel and Mr. Kassam has given all the louvre windows. British Leyland have given us our first paint so that we may begin the big task of painting the interior. We have been helped by so many people of different faiths—it really has been wonderful !

John Samuel is our new guest master. William, Joseph and John are taking English lessons in town. Brother William returned from bible school with an excellent report and qualified to teach the faith. Peter continues to teach in the local primary school. Barnaba and Wolfram helped on the Healing Mission at Bagamoyo. Beda was made a postulant on Christmas Eve. Wolfram is on loan to Fiwila for three months. We shall miss his skills. There have been many visitors especially from our Capuchin Brothers in the country. We are now receiving many more requests for help in parishes and in preaching.

Brother Christian joined the family in January and soon changed colour !

Brother Reginald writes :

PACIFIC PROVINCE Brother Alan Barnabas made his first profession at S. Francis Church, Koke, on 12 January. This was the week of the Provincial Chapter, and all the Chapter brothers were present. Our tertiary, Eileen King, left Koke at the beginning of the year. She is making a tour of Papua New Guinea before returning to England. She has done fine work at S.

Francis' School during the last thirteen years and done a lot to train and encourage Papuan teachers.

Brother Colin returned to Jegarata in February and is now assistant guardian of the Friary. He has left many friends behind him in New Zealand. Brother Comins has gone to Dogura for a course of training as a medical aid post orderly at S. Barnabas' Hospital.

In Australia, Brother Illtyd, Brother Joseph David and Brother Leo Anthony are now living at Morris House. Illtyd is engaged in full-time social work in the Children's Department at Brisbane. Brother Bernard is now looking after the novices at Brookfield. Two novices from New Zealand have recently arrived there : Kevin Joseph and Geoffrey Leonard. We have two postulants, Greg Goyette and Chris Duncan, there as well.

Brother Rodney returned from England to the Pacific towards the end of last year, and is now working with our brothers at Glen Innes, in New Zealand.

Honiara suffered an invasion of friars for the Ministers' Meeting ! There were fourteen brothers in the house, but this didn't last long. Ministers from England, America and Africa were well used for preaching and visiting educational establishments. Brother Augustine settled back in Honiara, for as well as being manager of the diocesan book shop, he does a lot of pastoral work and has started regular Bible study groups in some of the homes in Bukanavera.

At long last after many months of waiting
AMERICAN PROVINCE to obtain their visas our Sisters of the
 Community of S. Francis have arrived in
 the U.S.A. They arrived on Ash Wednesday to begin what for them
 must have been a very strange Lent indeed, meeting new people, eating
 new food and finding out the customs of the American way of life.

The Sisters spent a few days at the Bishop's Ranch and later moved into San Francisco where they lived with the Roman Catholic Franciscan Missionary Sisters of Mary. The great news is that our Sisters now have acquired their own future home, a large house on Army Street in the City not very far from the San Damiano Friary.

It was a joy to have Mother Elizabeth here with us for six weeks

and she had the chance to see the Province and visit the Friary at Little Portion and see our work in New York City.

We welcome the Sisters to our Province and wish them God's blessing and much happiness as they establish the Franciscan active life for women in the City of S. Francis.

During Lent Brothers Robert, Sebastian and Don conducted a series of missions in the Diocese of Trinidad and Tobago. As you know we plan to establish a Franciscan presence in Trinidad later this year and Brothers Dominic Joseph, Don and Seth will make up the original team. Brother Luke visited Trinidad in February to make some arrangements with Bishop Abdulla and had a chance to see some of the country and meet with the clergy and people of Port of Spain. Do keep Trinidad in your prayers.

In March, Brother Luke attended the Ministers' Meeting held in the Solomon Islands and while in the Pacific Province visited the houses at Koke, Brisbane and Auckland.

During the Candlemas Chapter, Brother Bede was elected to Life Profession, his vows will be received by the Bishop of California on 27 May in Grace Cathedral. Brothers Don and Isaac Stephen were elected to First Profession. Isaac was professed on 25 April in Grace Cathedral, San Francisco and Brother Don will take his vows in September in Trinidad during a visit of the Minister Provincial. Brother Robert Hugh was elected Guardian of San Damiano Friary and will take up this office in mid July, Brother Bede and Henry will be moving to S. Mary's Mission House to replace Brother John-Baptist who will be going to England to test his vocation as a Franciscan Hermit at Shepherd's Law.

We ask you to pray for Brother Padraig and Brother Michael Patrick who were clothed novices in our Society on 25 February.

After four years in the community Brother Blair Martin decided to ask for release, we wish him well as he seeks to find God's will for him outside the S.S.F.

The Sisters say that their address will be 3743 Army Street, San Francisco, Cal. 94110, but it might be safer for a month or two to send correspondence via the Brothers at San Damiano. They say there is a great need for voluntary work, but they will have to earn some money too. They were warmly welcomed by Bishop Myers and are grateful for help from many people. Several aspirants are hopeful of joining them in due course.

Spirituality and Alienation

The convulsions of our English Church itself, grievous as they are, seem to be nothing beside the danger of its calm and unobtrusive alienation in thought and spirit from the great silent multitude of Englishmen, and again of alienation from fact and love of fact—mutual alienations both.

F. J. A. Hort, 1882.



THE danger to which Hort referred is in no way lessened but rather concealed by our modern dexterity in handling the themes of alienation and spirituality ; because we talk about them lengthily, we may deceive ourselves into supposing that we take them seriously.

We drop their names to show how much we are acquainted with them, how conversant we are with both sociological and theological trends or trendiness. Whether we know what these things mean in terms of flesh and blood, in the lives of men and women, churchd or unchurchd, is another matter. Too insistent hammering at the theme provokes a characteristic riposte about the danger of forgetting 'the vertical dimension'. This has its truth but the use made of it is often dubious. It savours of the retort courteous and spares us the unpleasantness of the countercheck quarrelsome. But do we know a spirituality that wrestles with the appalling consequences of that alienation to which Hort directed our attention nearly a century ago, and that of that much greater and more far-reaching alienation of which Marx wrote still earlier ? That the Gifford Lectures by Arend Van Leeuwen, *Critique of Heaven and Earth* should spell out for us the Marxist preception of the 'break between an age-old Christian and a coming post-Christian civilisation' is all to the good but we still have to work out what all this means for the approach to prayer which we must make. Just how shall we come before the Lord ? Just what have we to remember on the way ?

Spirituality is concerned with seeking out what is real in human life. The Christian understanding of this quest, inspired, activated and sustained by a faith in the incarnate Lord, sees it as a penetration into all the conditions and circumstances of life in the world, a learning to see all things in their true light—the light thrown upon them by the light of Christ. The spectrum of this light includes all those various manifestations which the arts, the sciences and other human activities have learned to distinguish. It is the same Lord who is being sought

out in and through them all. Spirituality, at its richest, utilises them all, unifying and relating them in such concord as it comes to be able to achieve, the concordant discord that S. Francois de Sales described and which R. C. Zaehner took as his title for a study of the interdependence of faiths.

Such spirituality, in direction Godward, in impetus God-given, turns, not away from, but towards, the created world and human experience in the working out of its response to God. It conceives the Incarnation to be, in Alitzer's words, 'an active and forward moving process—a process that even now is making all things new'. It sets itself to be attentive to this process, watching and praying to discern the signs and features of it so that the world scene with all its terrifying problems becomes nevertheless the place where men meet God. It's so easy to say this and so difficult to realise it that we need to be disciplined and self-critical at all points. The biblical insight into such spirituality so often takes the form of direct and searching interrogation of men by God. This is what judgement means: the ceaseless questioning of the temporal by the eternal, and the sifting out and rejection of all that fails to contribute to that incarnational process. This too is strangely perplexing, for his ways are not our ways, and the evil that men do so often appears to pass unchecked, to the dismay of the faithful, whose faith is thereby put to the test of holding on until he vindicates his purpose. There are no short cuts, no slick resolvings of awkward passages, in this revelation of what God is about in our time.

Tension, then, is an inescapable feature of our spirituality and no one was more insistent upon this than von Hugel. 'Christianity', he wrote, 'can and does develop in man a temper, a state of soul, which so deeply and delicately, so sharply and steadily perceives and feels the difference between Time and Eternity, the Fleeting and the Abiding, Pleasure and Beatitude, the Contingent and the Final, the Greatness and God, as to make souls incapable of being paid off in these deepest matters with anything but the genuine coin'. It can and does. Therein certainly lies our hope, but the words drive us back to consider how observant we are, how spiritually sensitive, to be able to know the genuine from the false coin in day to day living. What does alienation mean if not that living apart from the realities of our condition as children of God, and living apart for so long that we lose the knowledge of the truth? Those fed on substitutes and toxic things are

not so healthily hungry that they search for the food of eternal life before all else. Alienation from the light of life can produce an acceptance of fog and filthy air, an acquiescence in pollution. But von Hugel continues : ' No doubt this world-fleeing movement will have to be alternated with, will have to find its stimulus and material in, a world-seeking movement ; and only the two together, in their proper proportions and inter-penetrations will furnish the complete service of God by complete mankind . . . How much decency, leisure and pay is the sinner to have, till he is helped to love prayer and the thought of God ? '.

The question was not one that figured very prominently in the disputes and discussions on the pay and conditions of miners or any other group of workers at that time (1922). Nor did it confront one in the books on prayer that were usually provided for church-goers. It may be recalled that on one occasion at a joint meeting of coal miners and miners' leaders, a coal owner inquired with heavy sarcasm whether the representatives of the men would like to begin the proceedings with a hymn. The element of dialogue which we have learned to associate with spirituality had not yet appeared to offer a contrast or even a challenge to the assumption at work in the encounters that then took place. Men negotiated in the world of alienation from whatever position of power they believed themselves to possess. Power has always corrupted, and power for a very long time had been in the hands of the employer and the financier. Despite the slow growth of social welfare, there seemed to be no likelihood of handling the questions that then arose upon any other basis than that of power. The miners in 1926 were forced back to work on the terms their employers thought fit to offer them. It was nobody's business to answer von Hugel's question. In the world of alienation it could hardly be heard at all.

Fifty years later we may ask ourselves how much we have learned since then that might help us to answer it now. It is interesting to note in Rene Voillaume's latest addresses on Christian vocation, that the deep love of Marx for an alienated humanity is commended, and his understanding of what had to be faced is found to be wanting. Perhaps we may consider it no small gain in the approach to our question that something more than a frightened denunciation of Marx has at last become possible for some Christians. Whether we find ourselves better placed to set out the Christian affirmations about the

necessities of human life in the world today and to watch and pray in relation to them is another matter. The power struggle has changed its form in the intervening half-century but it has not become less horrific or less destructive of human life. We begin to see that the miners von Hugel mentioned include the miners of gold in the Union of South Africa, of copper in Zambia, of tin and tungsten and scores of other materials round the world, but the question remains, and if we don't like the spectre that Marx spoke of we might profitably treat von Hugel's question as something to be embraced rather than exorcised or ignored. In any case it won't go away until the matter of alienation has been faced.

The trouble about playing the power game is that it teaches the players to learn a winners-take-all mentality. Torture and violence and terrorism take on a new lease of life in the midst of a highly sophisticated culture. The newcomers to the struggle learn fast because survival often depends upon it. When we find this disquieting we might reflect on Browning's lines :

'Who taught the dog that trick you hang him for?'. I write this because there is a temptation specially designed for the world-renouncers, indeed for all of us who don't want to be involved in the mire of the conflict in politics and economics and ideologies, the temptation to try to plead pre-occupation with other, sometimes called 'more spiritual' things. We can make a fair bid to do these other things well, and it can't be said that they aren't worth doing. 'These ye ought to have done'. But at what cost? At whose expense? It is possible for a few to live in voluntary poverty in the midst of a highly developed affluent economy and to devote their lives to the vision of God and to works of charity. It is most desirable that such 'minimal living' should be set deliberately over against the raucous glorification of increasing per capita incomes. Such voluntarism may well be a much needed gesture on the part of Christians. But the question we have still to ask concerns not the few but the many, the many who must work in this field where the power game prevails and on whose work continuing we all depend. Our relation to these men and women can't be a negative one only. We owe them too much for that. Dickens, who had an unerring eye for such things, has left us the figure of Harold Skimpole whose affection for the simple things of life made simplicity itself a sublimely selfish affectation. All of us can assume so easily that someone will empty the dust bins in great

cities, or keep power stations running or work throughout the night on half a hundred jobs. And what, asks von Hugel, of their spirituality?

We can only begin to answer the question by a radical examination of the possibilities of genuine communication between those alienated from each other, from their handiwork, from their essential selves, and from nature. Anything else means bargaining with counters and many of these we know to be spurious. 'To be radical', wrote Marx, 'is to go to the root of the question. Now the root of mankind is man'. We have to learn all over again to see The Man. We have to reflect upon that mocking phrase 'Behold the Man' and see him in him or her who stands in our midst alone, despised, hated, mocked and rejected. We have to ponder upon the kind of rejection which goes on all the time in our own society.

A spirituality that takes seriously the kind and extent of alienation—are we not all aliens today? . . . that has prevailed with increasing power during the past three hundred years must needs pay greater attention than has been our custom to what von Hugel called 'the life prior to prayer', to those actual conditions in which men live and to the questions which these conditions should prompt in the minds of those who believe in an incarnational theology. The bruised, the maimed, the blinded, the starved, the oppressed are everywhere about us, and in each and all of them the Son of Man is degraded and rejected anew. Christian spirituality does not begin by separating Martha and Mary but by seeing that both have work to do. The miner, says von Hugel, is still there to remind us of this.

GOSFORTH, CUMBERLAND

ALAN ECCLESTONE.

The Brother we See

In loving Peter (Christ) perfected the task of loving the man one sees. He did not say: 'Peter must first be changed and become another man before I can love him'. No, exactly the converse. He said: 'Peter is Peter, and I love him. My love, if it amounts to anything, will precisely help him to become another man'.

Soren Kierkegaard.

Urban Spirituality



THE advent of great cities all over the world—in Europe and the Americas, increasingly in Africa and Asia—presents Christians with a difficult problem. Are they to baptise and bless these seeming monsters of industrialisation? Are they, with the hippies and people in communes, to disappear to more intimate, small and often rural environments? Are they to campaign for the devolution of power, the dispersal of industry and commerce and finance from one central focus?

And whatever they do, how are they to live a life of holiness when man not God is the centre of the screen, when the question of what does it mean to be human captivates, threatens, enthralls, ennobles, people in many countries and several cultures?

These are I believe the two points around which we must begin to develop an urban spirituality. By urban I mean a style which at least recognises—and deeply recognises—the way people live in urban centres. By spirituality I mean that search which men throughout the centuries have made for an integration and wholeness not entirely due to their own efforts, but involving their wills and their affections, their insight and their love.

What are the characteristic urban experiences? One is coping with size. This can lead to a cutting out of experience, because there are so many at hand. It can mean the welling up of violence within, and without, because there are so many people rushing towards you, impinging on your territory (if you have any). It certainly means the search for an identity through a ghetto of one kind or another—middle class and suburban; a drugs sub-culture; a racial group where black is beautiful.

The second experience is separation. You are free in the city to choose your friends from the people you encounter; you are free, too, to be lonely, and this can be so whether you are young or old. Then you know par excellence what all must feel and many work through— anonymity. Though there are millions round you, you are alone, unique, isolated, apart. How can you communicate when there are so many to start forging relationships and you cannot sift or select quickly enough.

What makes this situation so complex? Certainly transport, for this makes possible a wide variety of choices and experiences. You do not relate to where you live (though you may) but where your interests take you. Yet another pressure playing upon your life will be the decay of traditional communities before the welter of opportunities. Some parts of the city still have links that were forged in the heart of poverty, in a generation when community and identity were neighbours. But gradually this disappears with re-development schemes, the death of the extended family network, the increase in leisure bringing more holidays further away, occasional trips to the country.

But the greatest pressure you will find will be the lack of information—the knowledge that all around you people are making decisions (often affecting your life in intimate detail), yet you are scarcely aware of the nature of these decisions until it is too late. You will feel that you are at the mercy of forces you cannot control, hardly understanding. And yet you are caught in a web of decisions by small city men which decide transport systems, the kind of food you get, the way housing is allocated, the kind of neighbourhood you live in, what entertainment possibilities are before you.

Many crack under the strain of all these pressures which are, I think, the characteristically urban ones. You live in a big world, on a big map, but you feel small and insignificant and powerless to bring about creative change.

Of course, you can opt for the revolutionary stance, look for your bombs and move in. But supposing you see the futility of today's revolutionary activities (you have a sharp sense of history's ironies where revolutionaries are concerned) and you genuinely want to work at growth in the city, a more human situation, goals that are attainable. What should be your under-girding spirituality? If you found someone in the city, who radiated some hidden power that you might like to call wholeness, what would be his characteristic marks?

In the first place, I believe such a person would be at the point where the city is still multi-cultural. This is more than where black and white meet, although it includes this. It is the point where people from different cultures and traditions genuinely try to understand each other and genuinely meet in some confrontation which denies neither the right to existence, but affirms a point in the city where all recognise an inter-dependence.

A second mark of such a person would be how he handles the question of time. You cannot do everything in a city, nor support everyone. Who does he support and why? Is he breathless—engulfed by the claims—or serene because, whilst carrying the load put on him, he is at peace with the task given? Each moment tells, each piece of time is potentially one for making the city more like the Jerusalem of the Book of Revelation. Does this person make this at all possible?

A third mark of such a person would I am convinced be a spirituality of the eyes: the world would be a sacrament. The people around would be seen as made in the image of Christ, in some sense bearers of the Risen Christ; the structures of the city would be seen as conforming to the head of creation or in need of renewal; the air, the natural aspects of creation, would be a means of closer unity with all men in the city. The world would be the means of holiness and spirituality would be through the worldly, through the body, not despite it.

A fourth mark of such a spirituality would be neither a flight into commune, nor a one-way ticket to the countryside, nor an orgy of copulation, but a picture of Christ who exists for the point of interdependence; where man affirms his own self, and his own self with others in a group. It would be aware that the city can often work only because of a politics of containment, but would see the limits of such a policy. Circumspection may not lead to crying, but it certainly often leads to claustrophobia. So spirituality in a city would be able to allow conflict to a high degree, and to be involved in the conflicts with discrimination and a desire to make available Christ's energy—co-creation.

Fifthly, such a person would be found in the political arena, because in the city structures make or mar man. There can be no escape ever from structures—not since Ephesians and Colossians at any rate—and certainly in the city the breakdown of even the most elementary structures can cause havoc. Holiness which is not wrought by way of the tensions and ambiguities of conflicting politics and policies can hardly be worthy of the name.

Finally, such a person would have a certain sensibility, a certain *attrait*, to use one of Baron von Hugel's favourite words. This does not mean that there should be no cutting edge, no decisions favouring one course of action rather than another. But it does mean that

undergirding such a life in a city is a need for a certain life of prayer, a certain openness to God in his coming under cover of secular (i.e. worldly) events.

For such a person, God is *now*, not yesterday, not tomorrow. He was yesterday, he will be tomorrow, but essentially and deeply he is now, in this crowd, on that tube, in that theatre, down that back street, in that committee, part of that youth group. I may only know him now, even though when he discloses himself he shows what he was (hence the importance of the biblical narratives, the place of history), and he points me to a hope for the city where there will be no more crying.

God is also joy. But joy is humour. Not joy as something like ecstasy, though my great moments of loving, sexual or not, will bring that touch of the divine. No, the everyday absurdity of people, myself included, the everyday wonder of contact made between groups after misunderstandings, the everyday tragedy bordering on comedy of most of our lives. Without humour I will never find God in my city, nor he me. For aren't humility and humour the centuries' lost twins, like the babes in the wood endlessly seeking for someone to bring them to sanity once again ?

God is also sensual : he will not show himself in this city without a full growth of my senses : my touching, my hearing, my seeing, my feeling : my growth in the awareness of bodies is vital to a city spirituality. The more I can feel part of the crowd, part of this mass of suffering, glorious, sad and grand nobility in ordinary men, women and children, the more he will be near me.

But lest I become entrapped in my body, not distinguishing the part for the whole, he will always be beyond where I am ; beyond my feeble attempts to cross cultural and racial boundaries ; beyond the confines of my class structures, my language and dress patterns ; beyond my perceptions of the just, the beautiful, the true. Like Sydney Carter's *Bird of Heaven*—the folk song in which he points to a God always beyond the point where he can be trapped by man—my God in the city will be ahead of me. He will be on the point of becoming real and at that very moment there will be yet more mystery, calling me out to a further trust in an unknown.

This city God will more and more throw me into conflicts, seek a maturity from me in interaction with others and my environment ;

he will expect a life of prayer that is increasingly inter-personal, organic, concerned with the seriousness of structures, yet always humanising them ; he will always want to liberate me for a true distance from others in order that genuinely I might be terrifyingly close to them.

I will be left in my city with a paradox : a dialectic in the best Marxist sense of the word ; I will, like William Blake, seeking his new Jerusalem, know both joy and sorrow in equal intensity in my city ; I will have both laughter and sobriety as friends ; there will be around me and in me and by me always life and death contending as if in battle ; there will be a seeming wilderness and dereliction, yet land developed where orchids suddenly spring forth. Above all, I find in integrating change and stability, in that very conflict of opposites, my fear of being alone without being, my fear of being swallowed up—too much with others—overcome in the inter-penetration which will bring healing to myself and my neighbours.

And then I will find people coming to me, hungry for another dimension : they will seek to become mystic in the city. And gradually its demons will be overcome, because Christ in the depths of his power has been enabled to handle the life and death situations in a particular neighbourhood because I acted ; in a particular job because I was aware and helped others to be so too ; in a particular pressure group because I was willing to help start it ; in a specific social ministry because I was not too finicky to get my hands dirty. Then the city will be a beautiful park where men from all nations sit courting their women and for all its hell will give men also the vision of heaven and a haven where at a banquet there was room and food and dancing for all.

LONDON.

BRIAN FROST,

Programme Director, Notting Hill Ecumenical Centre.

Assistant Editor of 'Frontier'.

Can you help ?

If any reader is able to lend or provide a copy of a play called 'Last Train South' by R. C. Hutchinson, could they please get in touch with Mr. Allan Wippell, at the Friary, Hilfield ?

His Star in the East



THE alternative title to the feast of the Epiphany in the Prayer Book is 'The manifestation of Christ to the Gentiles' and this underlines a truth which those who have lived in India would confirm. In that country He is already manifested, even where Western forms of Christianity have not yet penetrated and he is known by many names. A friend recently returned from a two year visit to that country put it this way : there is less concealment in India. Our own conclusion is that there is more manifestation. God shines more clearly through the simplicity and poverty of his Indian people. Kipling thought that too when in 'Kim' he wrote :

'All India is full of holy men stammering gospels in strange tongues ; shaken and consumed in the fires of their own zeal : dreamers, babblers and visionaries : as it has been from the beginning and will continue to the end'. ('Kim' p. 45).

This was the mastering impression one brought back from India after eleven years of trying to avoid becoming a traditional missionary in a country where Christ was so clearly speaking, teaching and revealing himself in ways closed to our sophisticated Western world.

There is more than a natural and universal spirituality in India. It is a spirituality with a vast literature and innumerable expositions. There is the primitive and authoritative doctrine in the scriptures of the Vedas and the Upanishads : there is the tradition in the epic literature of Ramayana and the Mahabharata. And all this has been popularised in the puranas and hymns of bhakti devotion. Besides all this, there are the six philosophical systems of which the best known are the vedanta teaching of Shankara and the Yoga Sutras of Patanjali.

Fortunately, there has never the time nor the opportunity to read and master more than a small part of this vast literature. During those years in India and whilst learning Marathi from a Hindu pundit this reading was confined to Patanjali's Yoga Sutras with Vivekananda's commentary in his book Raja Yoga. But the value of this reading was enormously increased because the teacher himself practised the kind of meditation Patanjali was describing and at the same time insisted on interpreting his experiences in terms of the Christian gospel. It was an ecumenical experience of the widest and most profound kind, since

it took place against the background of the prayer life of an Anglican religious.

Throughout this experience which has continued in our present Anchorhold life there has always been the conviction that this intercourse between two different traditions involved no disloyalty to one's own. Rather it led to the re-affirmation of the deepest and earliest parts of the Christian tradition and to a re-discovery of practices which have been obscured. This is in accordance with both the Bible teaching and the best teachers of our tradition. S. John asserts that the logos is 'the true light which enlightens every man' and in Justin's Apology there is the claim that 'those who live according to reason are Christians' and more specifically he includes Socrates, Heraclitus and others like them in that number. But it is William Temple who said it most reassuringly. In his Readings in S. John's Gospel he wrote :

'So it may be truly said that the conscience of the heathen man is the voice of Christ within him—though muffled by his ignorance. All that is noble in the non-Christian system of thought, or conduct, in worship is the work of Christ upon them and within them. By the word of God—that is to say, by Jesus Christ—Isaiah, and Plato, and Zoroaster, and Buddha, and Confucius conceived and uttered such truths as they declared. There is only one divine light ; and every man in his measure is enlightened by it'. (William Temple. Readings in S. John's Gospel. p. 9. Papermac p. 91).

William Temple makes an important reservation when he writes of the voice of Christ being 'muffled by ignorance'. This must always be kept in mind when we make use of non-Christian sources and it is always necessary to use our own tradition as the plumbline to avoid contradictions and keep ourselves in the way of truth. This we have deliberately tried to do in making use of the teaching of the Yoga Sutras in the building of a contemporary discipline for contemplative prayer.

1. The Yoga Sutras of Patanjali

Patanjali's Yoga Sutras were compiled about 200 B.C. They consist of some one hundred and fifty verses, divided into four books. Each verse is a summary of some practice and teaching about contemplative prayer as it was practised at the time of writing. Like lecture notes

these verses demand expansion. A literal translation is almost unintelligible. Some form of paraphrase and commentary are essential.

The subjects of the four books are roughly as follows :

Book 1—the various degrees of contemplation and an analysis of the self.

Book 2—a description of the principle hindrances to contemplation and a preliminary and advanced discipline for reducing them.

Book 3—forms of contemplative prayer and experiences to which they lead.

Book 4—a treatise on the reality of creation and a description of the supreme contemplative state called 'kaivalya'.

For our purpose the most important part of the Sutras is book 7 where a scheme of training is developed and part of book 3 where there is a mental discipline leading to that inner stillness required for contemplative prayer. It is from these sections that we have chiefly drawn in making our own form of training for the body and the heart at the Anchorhold. Before describing this training it will be helpful to give an outline of Patanjali's teaching in the Sutras.

1. *The body.* Patanjali makes none of the mistakes of Western spirituality in his inclusion of the body in the work of contemplative prayer. There is no sign of the manichaeistic or the quietist approach. The body is treated as an essential instrument which is in need of repair and development before it can take its rightful place in contemplation.

The main imperfections of the body are its instability and sluggish response to the spirit : its course of development relates to stillness, flexibility and sensitivity to the light touch of God. Patanjali confines his remedial training to postures and breathing.

Of postures he writes as follows :

Posture should be firm and pleasant. 2 : 46.

Postures are achieved by relaxation of tension and meditation on the endless. 2 : 47.

When posture is mastered extremes do not disturb the body. 2 : 48.

In book 3, 30—35 Patanjali advises certain meditations based on different centres of the body : the navel, the throat, centre of equilibrium, the head and the heart.

Of breathing he writes with a similar brevity :

When posture is mastered prāṇāyāma follows. 2 : 49.

Prāṇāyāma is an external internal or suppressed modification : it is regulated by place, time and number and grows in length and subtlety. 2 : 50.

The fourth form of prāṇāyāma is a transcending of the ordinary out-in breathing. 2 : 51.

Through mastery of prāṇāyāma the veil over the inner light is removed. 2 : 52.

Compared with much of the modern teaching about hatha yoga this teaching is restrained and unspectacular, but it makes great demands on the perseverance and insight of the pupil and its results go far beyond any mere physical culture. When used under wise guidance it transforms the body as an instrument of contemplative prayer and this for people of all ages.

2. *The heart.* The heart is a New Testament word which mostly corresponds to the word 'chitta' used by Patanjali to describe the centre where mind and emotions meet. He requires three main acts which are preceded by an act of detachment or pratyāhāra. These three acts are closely related and should be done in sequence. They are called an act of samyama or mind poise and comprise acts of concentration, meditation and contemplation. He writes of them as follows :

Concentration is the holding of the heart in one centre. 3 : 1.

Meditation is an uninterrupted flow of the heart towards the object of concentration. 3 : 2.

Contemplation is a union between the self and the object of concentration. 3 : 3.

Patanjali recognises that there are degrees of intensity in the exercise of the heart leading to different forms of contemplation. Contemplation with an object passes through stages of what we should call image prayer, discursive or reflective prayer, affective prayer, selfless prayer and then what he calls 'dharmamegha-samadhi' which is a kind of cloud of unknowing and then imageless prayer of union.

2. Applications of Patanjali's Teaching

This extracted summary of part of Patanjali's teaching is almost too brief to be intelligible but it has also the advantage of leaving great

freedom for interpretation and application. The remainder of this article will be concerned with an account of the use we have made of Patanjali at the Anchorhold. It has led us to the practice of three forms of contemplative prayer : physical contemplation, affective contemplation and insight contemplation.

In using the word contemplation for these three forms of prayer we are deliberately following the Eastern approach in opposition to the more analytical approach of the West. In the West mental prayer has been so minutely divided into various forms of meditation that contemplation, which is the end of all forms of prayer, has either been left out or reserved for a small élite of experts. Against this the present Archbishop of Canterbury has consistently protested and so at the risk of exaggeration we have recognised the contemplative ingredients in all prayer and followed the East in dividing them into various degrees of practice and intensity.

1. *Physical Contemplative prayer.* This is based on the Christian doctrine of the body. It is a member of the Body of Christ ; it is both natural and spiritual ; it is destined for death in its natural form and for resurrection in its spiritual form. As a member of the Body of Christ the human body is designed to come under the central control of Christ as its head and be energised by the Spirit.

At the Anchorhold we use daily two instruments for training the body to grow into fullness of its vocation : the Tai Chi Ch'uan and some of the yoga postures.

The Tai Chi Ch'uan is a Chinese meditation dance of considerable complexity. It has taken several of us five years to learn and we are still pupils. But even a preliminary mastery is sufficient to reveal its power to bring the body into contemplative stillness and an awareness of its mysterious purpose.

Some of the yoga postures we do daily during what we call a meditation of movement. We by no means do them all. We do those which lead to relaxed tension and open the lower centres of physical awareness. These postures not only remove physical hindrances to contemplation ; they also develop the body to take its full part in contemplative prayer.

Patanjali's insistence that to achieve contemplative insight much persevering practice and indifference to results are needed is nowhere more true than in this work of training the body to take its part in

contemplation. The dance and the postures over and over again reveal the body as indeed brother ass, with all the obstinacy and slowness of that relation. But gradually the body can be taught to obey and to carry the Lord within in the centre of a prepared heart with as great efficiency as another ass once carried the Master to Jerusalem.

In order to make clear that the body is taking its full part in prayer we use some of Tai Chi Ch'uan and the postures at the offertory during the Thursday evening Eucharist. This both emphasises that we are offering the body as well prepared as we can and that the body of each member of the family has a relationship to the other members of the family and to the Lord, our common Head.

2. *Affective Contemplation.* This is based on the Eastern emphasis on the emotions and their centres in the lower parts of the body, the sexual centre and the solar plexus. To rouse and control this emotional life we use the discipline of *prāṇāyāma*, identifying the energy of *prāṇā* with the Holy Spirit and using symbols of the Spirit from our own tradition to direct the energy to these areas of special sensitivity. The first meditation of each day is devoted to this form of developing our emotional life. This form of breathing prayer is very different from merely holding and controlling the breath and those who want to use it would be well-advised to make use of personal instruction by a teacher who has long experience of this intercourse with the Spirit. Like much of the charismatic movement there is need to use this prayer under experienced guidance : enthusiasm is not enough.

3. *Insight Contemplation.* This is based on the three capacities of the human mind : reason, understanding and insight. The object of all contemplation is God and for Christians God in his triune life, Father, Son and Holy Spirit. At the Anchorhold we use a symbol of Christ as the object of concentration ; the mysteries of His life as given to us through the liturgy for the pattern of our meditative thinking ; and when the time is ripe we practice a lifting up of the heart through the raising of the eyes to the head centre which leads into the divine presence and a share, so far as this is possible on this side of death, in the life of heaven. All this is an adaptation of the way to mind poise described by Patanjali in the discipline of *samyama*.

This is in briefest outline a description of a way of contemplative prayer which has grown up gradually from our five year's experiment at the Anchorhold. It is inevitably inadequate for prayer cannot be

described in detail : it is an action to be shared. Like the Sutras of Patanjali it can be no more than hinted at. But it can be shared and that is why we keep an open door for all who come for this purpose. We have already discovered in our dealings with others that the most effective way to communicate contemplative prayer is to do it and to invite others to share which is the communicating prayer in the East by means of what is called darshana. It is the way used by our Lord when in reply to the question of John and Andrew He replied : ' Come and see '. Our rather talkative little church has still much to learn about silence and the communication of gesture and movement in training its members in ways of contemplative prayer.

THE ANCHORHOLD, HAYWARDS HEATH.

H. E. W. SLADE S.S.J.E.

Outline of Western Spirituality



IT is extremely difficult to outline the spirituality of Western Christendom : even to mention every kind of spirituality in the West would demand at least one volume if not more. This is partly because of the great variety of religious experience involved in so many centuries,

but also because ' spirituality ' in the Christian tradition cannot be treated in isolation : there is no single kind of Christian spiritual teaching passed on and isolated from other kinds of experience. An essential part of the Christian revelation is that it concerns the whole life of God and the whole life of man : it is a way of life rather than a series of experiences. It is never a merely intellectual exercise, or an emotional state : it is, rather, the continual turning of the life of man, from beginning to end, in all its aspects, social and material, theological and intellectual, as well as personal and individual, towards the life of the Kingdom. Whitehead's ' religion is what a man does with his solitariness ' is a partial and misleading dictum when it is applied to Christianity : a better description is that of S. Irenaeus : ' The glory of God is a living man, and the life of man is the vision of God '. It is this understanding of the wholeness of life in its re-direction into the life of God that underlies the spiritual ways in the

Christian tradition : they are all means, with differing stresses, to the one end.

It is possible, however, to see some of the ' means ' as common to all Christian spirituality, though developed in very different ways : this is what is sometimes called ' the great tradition ' of Christian spirituality : not a ' school ' of spirituality, but a living thread of understanding running through many varied patterns of prayer and life. The oldest of these ' means ' are the Bible, the Liturgy, the theology of the Fathers of the undivided church : and integral to all three, an element which can be called ' personal commitment ', a personal engagement with Jesus as the Lord. These four elements belong to the spiritual tradition of both Eastern and Western Christendom. The East has, since at least the tenth century, stressed different things from the West, and there has been a development there still to be fully explored but which is now being rediscovered in the West as an enrichment to what we have preserved of the same tradition. This rediscovery is important, for we are aware in the West of the failure and inadequacy of our cultural tradition at present ; the sap has run dry, and we are turning to the Christian and non-Christian East to find fresh springs there. At such a time it is important for us to be aware that the West also has a rich spiritual tradition through which we can still reach the life-giving sources of Christianity. Perhaps when we have the humility to use again what is homely and holy in our own back yard instead of relying exclusively on the exotic plants in someone else's garden, we shall be able to shape our lives more truly according to the pattern of Christ our God, and incidentally preserve what is of value in our own culture. It would be possible to say a great deal about what the West can learn from the Orthodox tradition of spirituality but here I want to indicate very briefly some of the main lines in Western spirituality, from the end of the Patristic age through the Middle Ages, in the hope that they will not only be noted but used.

The break in communications caused by the barbaric invasions of the sixth century are a moment at which one can distinguish East from West, and may therefore be used as a starting point for discussing specifically Western spirituality. The first great figure in the re-shaping of spirituality in the West, alongside S. Augustine of Hippo, is S. Gregory the Great. It is significant that his writings were so closely associated with those of S. Benedict, the Father of Western monasticism.

The teaching of S. Gregory¹ and the Rule for Monks² traditionally attributed to S. Benedict bridge the gap between the patristic age and the medieval world. Their close connection is symptomatic of the monastic tone of Western spirituality in the Middle Ages ; it is hard to find any leader or school of spirituality which is not monastic for this period³. The influence of S. Gregory was vast and it continues to the present day to mould any spirituality we call Western.

S. Gregory did not teach a system, or write a book about how to pray : he saw the Christian way as a whole life of increasing detachment from the world and desire for God. Man is seen in this concept as alienated from God, and the life of prayer is directed to this renewed incorporation in God through Christ. The first demand therefore is that man should recognise his estranged condition and become aware of his need for God ; this is what S. Gregory calls the first compunction, the piercing of the heart with sorrow and contrition : all the pain, negation, sin and alienation of life in this world then become part of the way towards God, filling man with longing and desire for him : ' he who with his whole soul desires God, already possesses the one he loves ' : this is the second compunction, the piercing of the soul with love for God. This dialogue of longing and possession gives a dynamic to the life of prayer, which, as it continues, shares more and more in the peace of God, consummated in the vision of God in heaven⁴. The words of S. Augustine then apply : ' Love, and do what you will ' or of S. Antony of Egypt ' whatever your soul desires in seeking God, that do '. The contemplation of God overflows into the life of charity and love, fulfilling the two basic Christian commandments : Love God and love your neighbour.

This way of prayer is based on the Scriptures, and indeed S. Gregory taught it through his commentaries on the Scriptures : it assumes the corporate liturgical prayer of the church as its basis : it is part of the teaching of the Fathers of the church of whom S. Gregory was one : and it obviously has as its pivot the ' desire to be with Jesus in Jerusalem ' which is personal prayer and devotion. S. Gregory was concerned

The teaching of S. Gregory on prayer is discussed by Cuthbert Butler in *Western Mysticism*. Constable & Co. Ltd., 1922.

² *The Rule of Saint Benedict* ed. and trans. Justin McCann, London, 1952.

³ Leclercq, Jean. *The Love of Learning and the Desire for God*. Fontana, 1961. For a detailed discussion on medieval spirituality, Leclercq, Vandenbrouke and Bouyer, *The Spirituality of the Middle Ages*.

⁴ The best discussion of this theme is still Kenneth Kirk's Hampton Lectures, *The Vision of God*, 1928, published by Longmans.

with all Christians, not just monks and clergymen, and this way of prayer is one of the great patterns in Christian spirituality. It is also at the heart of monastic life, as expressed in the Rule of S. Benedict, and together the writings of S. Gregory and S. Benedict are one of the most formative of all spiritual writings in the West. The whole structure of life according to the Rule has as its touch-stone the idea of the conversion of the whole life to God and it is meant to put this spiritual teaching into practice : ' let them (the monks) prefer nothing whatever to Christ ' we shall share by patience in the suffering of Christ, that we may deserve to be partakers also of his Kingdom.

This way of spirituality, this way of conversion of life, has the same basis for monks and for laymen : the royal road of the Scriptures and their vocalisation in the liturgy, where the texts are almost entirely those of the Bible, especially the Psalms. Christianity has been called ' the religion of the Word of God ' and Buddhism ' the religion of the Silence of God ' and certainly the element of the Word is vital in Christianity. There is of course equally, especially in the monastic tradition, an emphasis on the element of silence out of which the word comes if it is to be truly spoken and fruitfully received. But the texts of the Bible, and especially the Psalms, form an integral part of Western spirituality, whether corporate or private, and a concern for ' grammatica ', for the right use of words goes along with this. Learning the right use of the intellect, a concern for study as part of this conversion of the whole man to God is its wider context. One thinks of the pattern of Christian scholarship seen in the life of Bede of Jarrow⁵ or Anselm of Canterbury, and the great phrase of the latter which sums this up⁶ : ' faith seeking understanding '.

The eleventh and twelfth centuries in the West saw the beginnings of new diversification of spirituality, and it would not be possible to follow out each strand of this movement. The influence of the Cistercians and of S. Bernard of Clairvaux⁷ was very great, following up and popularising what began with Anselm of Canterbury. There is here a change of emphasis, from the tradition of corporate, liturgical

⁵ Bede. *History of the English Church and People*. Trans. Leo Sherley Price, Penguin Books, Harmondsworth, 1965.

⁶ *Prayers and Meditations of Saint Anselm*. Trans. Benedicta Ward, Penguin Books, Harmondsworth, 1973.

⁷ Saint Bernard : *On the Song of Songs* and *On the Christian Year*. Selections made by a Religious C.S.M.V., Mowbrays, 1940. The works of S. Bernard are being translated by Cistercian Publications, Spencer, Mass., U.S.A.

prayer, to the intimate, personal meditations of each man: the delicate processes of prayer, considered in a psychological and personal way began to be more closely analysed⁸ leading to a new approach to the conversion of life theme of S. Gregory. Though still biblical and liturgical the element of personal involvement was stressed in a new way, leading to the thirteenth century devotions of the *Stabat Mater* and the Gothic crucifix, with the concept of personal involvement with the sufferings of Christ and his mother.

Other strands in spirituality reappeared at this time in the West: on the one hand there was the hermit movement, with its stress upon solitude and silence and poverty as a way of union with Christ: the great leaders were S. Romauld⁹, S. Bruno¹⁰ and S. Peter Damian¹¹. There was at the same time the development of the 'vita Apostolica', the ideal of which was found in the shared life of 'having all things in common' of the apostles in Jerusalem after the Resurrection¹². The application of contemplation to service of others was no new thing in the West but from this time on it received an impetus that led to the whole concept of a social Christianity later.

The next century saw the rise of the Dominican friars, with their stress on preaching the Gospel and making it available to all men—the devotion of the Rosary was initiated by them, but more important was their understanding of the place of learning in the life of conversion to Christ: 'to contemplate and to pass the fruits of contemplation on to others'. Of the Franciscan friars and their contribution to Christian spirituality, it is sufficient to notice their stress on devotion to the humanity of Christ, and to see it as a step towards the 'devotion moderna' of S. Thomas à Kempis later¹³. The Celtic strand in

⁸ cf. Colin Morris, *The Discovery of the Individual*. S.P.C.K., 1972. H. W. Southern, *The Making of the Middle Ages*, Hutchinson, 1953.

⁹ For an account of S. Romauld, S. John Gaulbert and the beginnings of their order of Camaldolese Hermits, see David Knowles, *The Monastic Order in England*, C.U.P., 1952. Chapter XI. The New Orders.

¹⁰ For S. Bruno and the Carthusians see op. cit. Ch. XXII. *The Charterhouse of Witham*.

¹¹ Peter Damian, *Selected Writings*, trans. P. Macnulty, Faber & Faber, 1959.

¹² For an account of the ideal of the *Vita Apostolica* in this period see R. W. Southern, *Western Society and the Church in the Middle Ages*. Pelican, History of the Church, Harmondsworth, 1971. Ch. 7, part 2. The New Orders.

¹³ Thomas à Kempis *The Imitation of Christ*. Trans. Leo Sherley Price. Penguin Books, Harmondsworth, 1952.

Western spirituality must also be noted only in passing, since it is too vast a subject to be dealt with here¹⁴.

The fourteenth century saw special developments in England and Germany: in England there were four mystics of great power: Julian of Norwich¹⁵, Walter Hilton¹⁶, Richard Rolle¹⁷, and the author of the *Cloud of Unknowing*¹⁸. In Germany there arose the school of mysticism led by Ruysbroek and Ekhard¹⁹. In Italy, Catherine of Siena had also made a special contribution to mysticism²⁰.

The sixteenth century saw the rise of the Spanish writers, S. Teresa and S. John of the Cross, with their deep and sensitive analysis of²¹ the spiritual life. S. Ignatius of Loyola in his *Spiritual Exercises*²² gave a practical handbook through meditations using imagination and understanding to develop the desire for perfection. In England the particular ethos of the Anglican Church developed with the basis of the Bible in the Authorised Version: the Liturgy in the English of the Book of Common Prayer: and the whole theology of spirituality and Christianity as expressed by the seventeenth century Anglican Divines—Hooker, Andrews, Taylor, Ken, etc. In France there was the eighteenth century spirituality of S. Francis de Sales²³ and the writings surrounding Port Royal.

In this century it seems that the analysis of the interior life has reached its limit. Self-awareness has fallen into the hand of analysts and psychiatrists, just as social work fell earlier to the State. Everything seems to have fallen into the hands of specialists—the revival of

¹⁴ There is a brief introduction to Celtic Monastic Spirituality in D. Knowles *Christian Monasticism*. New York, 1969. Ch. 2. See also *A Celtic Miscellany*, trans. K. H. Jackson, Penguin Books, Harmondsworth, 1951.

¹⁵ Julian of Norwich, *Revelations of the Divine Love*. Trans. Clifton Wolters. Penguin Books, Harmondsworth, 1966.

¹⁶ Walter Hilton, *The Ladder of Perfection*. Trans. Leo Sherley Price. Penguin Books, Harmondsworth, 1957.

¹⁷ Richard Rolle, *The Fire of Love*. Trans. Clifton Wolters. Penguin Books, Harmondsworth, 1972.

¹⁸ *The Cloud of Unknowing*. Trans. Clifton Wolters. Penguin Books, Harmondsworth, 1961.

¹⁹ *Teaching of Meister Eckhart*. Trans. J. M. Clark & H. V. Skinner. Collins, 1958.

²⁰ Catherine of Siena *Dialogue*. London, 1896. Trans. A. Thorold.

²¹ *The Works of A. Teresa of Avila and of S. John of the Cross*. Trans. Allison Peers. Burns Oates.

²² *The Spiritual Exercises of S. Ignatius of Loyola*. Ed. by W. H. Longridge S.S.J.E. Mowbrays, 1950.

²³ Francis de Sales. *Treatise on the Love of God*. Burns Oates, 1943.

the liturgy has its own jargon and its own techniques : the Biblical revival is specialised into a technique of difficult if not obscure scholarship ; theology has become a matter also for experts. The tradition of spirituality in the West produced a royal way to God through many ages ; now it seems to have become a desert. Perhaps the way to make these traditional ways live again is to understand the centrality of personal devotion once again through the Lord the Spirit, and to rediscover the truth of our tradition in those terms. In this the Pentecostal movement has perhaps shown the way and it is vital that this should not be ignored, or left to its own devices ; it could be the decisive spark we need in Western spirituality but it needs to be in the closest possible contact with all the rich tradition of which we have been discussing. Christians who are really rooted in and awake to their own tradition should be free to go through those traditions, first of all to God, and then towards all other men, Christian or non-Christian. Then our understanding of spirituality will be for us, as for our ancestors, not a 'selling' of Christianity in any particular brand, but the love that seeks Christ for all and see Christ in all.

FAIRACRES, OXFORD.

SISTER BENEDICTA, S.L.G.

Lay Spirituality

' Franciscan Tertiaries are called . . . to strive for a validly secular spirituality '.



THIS phrase is incorporated in the preamble to a recently revised section on the Rule of Life of the Third Order of S.S.F. If this precept is to be taken seriously then it has first to be interpreted for each individual who seeks to follow it.

At the outset there is clearly a need in searching for an understanding of secular spirituality to avoid the tendency to become pale shadows of those who have taken on the habit of the regular religious life. There can be no place in a ' validly secular ' view for a kind of pseudo-monastic fan club paying the brothers and sisters of the First and Second Orders the dubious compliment of imitation. There is equally a danger of seeking to make a distinction between the vocations to the

Franciscan life in terms of quality of commitment or depth of spirituality of the members of the three Orders. A new meaning of the word 'family' as applied to such an unlikely collection of individuals as comprise the Society of S. Francis has begun to emerge in these last few years. This has been given expression in the common statements of the Principles and Intentions for the Society but there remains a need for each member of the family to work out for him or herself how, from day to day, this vocation is to be lived out. It is the awareness of our present predicament, the particular circumstances of existence for each one of us that provide the clue ; for it is how we respond to our environment—to the next person we encounter—the next thing we touch—the next word we utter—that constitutes our spirituality, our way of life both at its deepest and at its most superficial levels.

Immersed in a jigsaw puzzle, while trusting that an intelligible picture will eventually emerge, we are more concerned how and where the next piece fits than whether or not the picture so far is a masterpiece. In life the way we handle the next moment is both of infinite importance and what we do is irreversible. For this reason we need to avail ourselves of the resources of God's grace and so our spirituality will have woven into it patterns of prayer : personal, communal and liturgical which will better equip us to meet the demands of the moment.

At times of reflection we have the opportunity to take a look at what we are making of the gift of the present moment into which all other gifts and faculties are brought to focus, but for the most part as busy people in the world we will be caught up in the pressures of living. These may be Board Room decisions affecting the lives of hundreds of shareholders and employees, coping with a load of rather illegible homework at the end of an exhausting day's teaching, ministering to a child with an irritating cough at three in the morning after a late night, trying to bring some sense of unity into a divided parish or simply feeling rather old and lonely and tired. It is for such moments that our spiritual exercises prepare us, when without having consciously to 'turn it on' we are able to use the strength that we have gained. The certain proof of the efficiency of God's grace in us at these moments is all too evident when we come under pressure unprepared, out of touch.

This experience of learning to lean on God is not, of course, exclusive to secular Christians. Our brothers and sisters living in community whether active or enclosed are not unaffected by this world's demands.

Living to a greater or lesser extent apart from the world does not insulate them from a deep involvement through prayer and service with all the tensions and crises of living in the seventies. They have in their turn to agonise over decisions of housekeeping, resources of manpower and their own 'problem children'.

What those of us 'in the world' have to learn is an ability to handle and use the material things of this world without being possessed by them, to discern the creatureliness of manufactured goods as well as the gifts of nature, to treat a telephone or a ball-point pen with the same reverence as a song thrush or a blade of grass. We need to recognise the worth of what man creates in co-operation with God as well as the gifts of the creator himself. Above all we need to recognise the dignity of man himself however tiresome or unattractive or different from ourselves—and the demands on us to share the gift of love which however feebly we possess. All this serves to unite the larger family of the Society and suggests a common thread of spirituality. Wherein lies the 'validly secular' aspect?

For those living in community there is the simple fact that they *are* brothers and sisters sharing a common commitment to God, able to trust one another willing to respond to the guidance of the Spirit, 'free to be free'.

Those of us in the world are not for the most part so placed. Our daily decision making, our relationships are set among believers and non-believers alike—generally the latter—and we cannot take for granted the same coincidence of purpose with our fellows. The temptation to compromise is very great; to accept the standards of the materialist, to join in the rat race, to seek first the maximum financial reward and let the Kingdom of Heaven look after itself. There is a subtler temptation: to opt out of the challenge, to duck the responsibilities, to don the habit of the freak and dance about the streets like the characters in 'Godspell'—but *unlike* them not re-immense ourselves in the traffic and the noise, the pollution and the waste.

God does not redeem the world by opting out. He puts on humanity and becomes completely immersed in our squalor, in our corruption of the Temple, in our twisting of the Law and fights with the weapons of love and wins. From there we can go on. We too need to allow him to put his grease-paint on our faces for a while and dance and

sing with him sharing his word, his bread and his passion : then with out likeness restored reflecting his resurrection we can and must go back into the bustling city.

Spirituality, secular or regular or whatever is in the end nothing less than that disposition which only comes from being with Jesus, which allows the Holy Spirit room to breathe in and through us. If all our devotions and striving to perfection do not allow us to be driven out among our neighbours with joy, we have much to learn.

We may be thankful we live in a time when worshipping Christians are less suspicious of their emotions and are even willing to enjoy celebrating the Eucharist. In a recent 'celebration packet' from the U.S.A. there is a statement by a black Catholic priest who makes the same point : 'There is no separation between the spiritual and the emotional, between the intellectual and the material. The opposite of the spiritual is not the emotional, the opposite of the spiritual is the dead'.

ALCONBURY, HUNTINGDON.

RICHARD SCOTT, *Tertiary*.

Contemplative Intercession

The Way of Identification



IT has been said that there are as many ways of praying as there are people because prayer is a personal encounter. The same may be said of the ways of interceding within that prayer and yet for most of us it will inevitably involve 'lists' and it is the way we tackle these lists that is for some of us a real challenge to dive more deeply into what prayer at its centre means. Lists can simply be the names of known and unknown to us, people in need—'just names'. Or, in our concern they may become lists of 'people' as we try and enter into their troubles on the human level, names with personalities but the fact remains that the sheer weight of long lists remains a problem.

Brother Charles Preston S.S.F. had a notebook completely full of names none of which could he ever bring himself to cross off. His habit was to use this book in tubes and buses—and to his consternation

one day he lost this book. 'The Lord took a hand in it' was his wry remark when discussing intercessory prayer at a later date. 'I've started afresh'.

To start afresh is to begin where our Lord has bidden us begin. 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind and strength and your neighbour as yourself'. It has got to begin with us not our lists. The beginning is when we look into our Lord's eyes and see his accepting love for us. 'A crowd was sitting round Jesus and word was brought to him : "Your mother and your brothers are outside asking for you". He replied, "Who is my mother ? who are my brothers ?". And looking round at those who were sitting in the circle about him he said, "Here are my mother and my brothers. Whoever does the will of God is my brother, my sister, my mother"'. (Mark 3 : v. 12). Could there be a greater personal identification than this ? This is what everyone needs to experience in his life right now because the pressures in society today are such that they tend to isolate on a conveyor belt, make him feel a non-person who in losing his sense of belonging loses his sense of identity.

So when Jesus looks at me and I meet those loving eyes I see and accept myself as I am right now, warts—the lot—but the overwhelming knowledge that the look of love from those eyes reveal to me is the knowledge of my potentiality. I am me. I am what I am because he is what he is. His words draw me into the closest human relationship there is. He identifies with me intimately and completely. 'I love you' has a depth of meaning undreamed of before. A love of deepest security. In accepting his love I accept its responsibility and response comes from the inner being of the new person that I potentially see myself to be—'My Lord and my God I love you'.

He has claimed me and I claim him. We are wholly identified—heart, soul and mind long to enter more and more into what this new love means and I recall his words that it all rests very simply on doing the Will of God. That will—to love God, and my neighbour as myself. What does this love mean then to me ? I see myself in the love he has for me—and am speechless. The trash that I am and yet he loves me like that !—and he knows what he can cause me to grow into, what he has intimately planned for me.

He loves **me** and I have to love 'me' as he does. No sooner do I realise this than I find that love called out in concern for my neighbour

for he loves each of them as he loves me and I discover as a great saint describes it : ' My neighbour is my body '.

(My prayer lists can never be quite the same again !).

Jesus' love for me, my love for him, that love that splits me right open, so that I discover my neighbour within me—causes me to know I am only at the beginning of this knowing how I ought to love and pray and I look to Jesus to show me.

So this is where I really begin by looking and keeping my heart, desires and thoughts on him, and he begins to show me just how and where to bring those pressing concerns for people and situations that are like a burning pain within me. I begin to discover from the inside what the practice of the presence of God means. Place-of-meeting with ' the Presence ' has always been important as the Scriptures record (e.g. Ex. 24 : vv. 10—11 ; Daniel 6 : v. 10) and our Lord himself clearly shows where that meeting can take place at any time, anywhere for everyone right now. Matthew 8 : v. 8 describes the inner room of the heart which each one is bidden to enter and there to meet with God in ' the secret place '. There I am in God's Presence. I discover words to be pretty superfluous there. Love does not need words to convey itself. S. Catherine of Siena calls it ' loving regard '. But the quality of this love is such that its deep concerns are part of it. I bring them to our Lord and as I look at him I find them already hidden in him.

(Our prayer list looks very different now. They have become people. I enter the secret inner room. My heart is made open to reveal them and I find them in our Lord's heart).

This way of prayer is for everyone, it can be entered into in the market place or on the mountain top at the kitchen sink or in the cloister . . . we have our place of meeting within us. It rests with us if we use it.

This is where the crunch comes. Is our desire strong enough ? It was said of Helen Keller that she had no super-sensory gifts but she did develop every natural sense to its ultimate capacity which enabled her to bridge the appalling gulfs of isolation that being blind, deaf and speechless, imposed on her. Spiritual gifts and senses likewise need developing for spiritually we are endowed with vast untapped capacities and potentials. Am I willing to go into training as Helen Keller did with her natural senses ?

I must become a 'little one' of God if I do!—and it can be costly. In the Old Testament the 'quiet' folk, the humble and the poor of Yahweh, in the Hebrew 'Anawim' were not held in high esteem! They took God at his word. They were thought improvident and foolish so literally did they wait on him. Of such was Mary the mother of Jesus. The Magnificat is a song of an 'anawah' par excellence. And our Lord in the Sermon on the Mount sang the hymn of praise to the 'Anawah' because it was of those who would be willing to become fools for his sake that the kingdom of God would consist.

Ruled by their heart these little-ones are. The synoptics have recorded the bidding of our Lord to love God with heart, soul and mind in that order. This could be attributed to the common source material or it could be based on the tradition of his original choice of priority in teaching that all things coming forth from man have their origin in the centre of man's being, 'the heart'. The mind receives its programming from the heart and the computer machinery of thought is set in motion. The process is not vice-versa. The 'mind' can read and think high thoughts of God but it is the heart that makes the leap of faith.

So it is in faith and gay abandon that the fool for Christ's sake shows his greatest attribute—joy. The joy that freedom of a completely submitted will to God brings, the joy of givenness, commitment, trust, even though the way can be one of painful stripping of the athlete ready for the contest that leads through pain and suffering, it is still a deep spiritual joy.

(Prayer lists!—And what about all those people and concerns that are not on any list? How do we pray for them? It is of this that we would now think. The way of union).

When we look at our Lord's training-preparation-mission time we see his identification in prayer with the Father in the preaching, in healings, in the face to face meetings in the crowds and in the small groups. 'Father I knew already that thou always hearest me, but I spoke for the sake of the people standing by that they might believe' (John 11 : v. 42). He lived in the Presence of the Father as he teaches us to do in the hurley-burley of our day by day situations, but he also of necessity chose the hours of the night and places of solitude in the day apart when he could give himself and his concerns in the union of love to the Father and in this also he shows us the necessity of concentrated-set-apart prayer.

To begin to enter into this mystery of Christ's solitary prayer of love, his words are recalled to our ears—'A new commandment I give you : love one another as I have loved you' (John 13 : v. 34). He said this immediately after he had bidden Judas go and do what he had in his heart to do. Betrayal was to follow yet he bids—'love'. The intimate identification again. 'Love as I have loved'. And I see my countless daily betrayals of that love and I know the time has come to deal with the warts, the dark places, that I see in me when I first indentified with Jesus—and all those hidden away things that I'd seen since, the blockages and barricades that I set up to protect my vulnerability—I know how they have all to be got rid of. I know *I* cannot do it and the only way is to open myself so that the healing rays of God can pierce through, healing, restoring, building up. 'De-selfing' if you like that term—but it means a positive not a negative thing. It means liberating my true identity from all that makes me a non-person so that I can become a whole personality, freed for the Lord's use. As S. Paul says to Timothy (2 Timothy 2 : v. 21) 'To be among those vessels which are valued and dedicated, a thing of use to the Master of the house, a man must cleanse himself from all evil things'.

In opening myself in deepest desire for cleansing, and like therapeutic deep-ray it can be a painful process, the transformation takes place, I experience resurrection, and I know with S. Paul that 'He has delivered me from the dominion of darkness and transferred me to the Kingdom of his beloved Son'. Redeemed—forgiven. But can I love as he loved? And I know the answer is—only if I am small enough, humble enough for him to fill with his enabling Spirit. 'Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like unto my sorrow?'. The result of the hideous abysmal darkness of sin and its effects. I am part cause of that sin and the resulting agony of suffering and sorrow. But by his life and death and resurrection he bridged the bottomless chasm uniting man with God once again. He has bridged it in me and because as a fool for Christ's sake I believe what he says, I believe I can share in the bridging process for others as he has shown me through God the Spirit if I am willing to be stretched to capacity and incorporated into the structure over which others may tramp and struggle their way to true liberty. This is to be part of the Cross. The Crucifixion was a full, perfect and sufficient sacrifice, accepted, fulfilled, never to be repeated and by it the union of God and man was restored. Yet sin continues rampant, the bridging of

the gap must continue, and it is into this we are called. This is what Charles Williams talks about in his teaching on the practice of substituted love, the way of co-inherence. This is what S. Catherine of Siena in her Dialogues expresses in her 'prayer of loving desire'. This is what reparation is about—the repairing and bridging of sin and the wonder of it is that the Will of God for those who love unconditionally, who know they can do nothing of themselves, is to be part of this, is to be made channels for his life to reach the world he loves through the lives we touch. It is to stand firm in the midst of chaos, accepting it and transforming it. Our Lord did not stand outside our life. He came into the evil chaos of it. He identified himself wholly with it. 'Bear ye one anothers burdens and so fulfil the law of Christ'. (Gal. 8 : v. 2). 'Deny self. Take up the Cross and follow me' (Mk. 8 : v. 34). 'My yoke is easy my burden light'. To take our Lord's words literally is to be consumed by a desire of love that would reverse the evil. We have only to listen to S. Paul (Romans 9 : vv. 1—3) 'I could even pray to be outcast from Christ myself for the sake of the brothers'.

But can I follow Christ as closely as this? And if so how? 'We do not know how to pray but through our inarticulate groans the Spirit himself is pleading for us . . .' with tongues of knowledge. Christ identified himself with our sin, he bore its penalty, horror, and awfulness and if our desire is to be shown *how* to love him for his own sake and to be emptied out for his use the Holy Spirit makes plain to us when our identification for another or situation is needed, to bear *with* them something of the agony, darkness, deadness, despair and even the pain of their disunion with God.

'I must set myself mind, emotion, sensation to the burden, to know it, imagine it, receive it to make it my own as best I can' says Charles Williams.

Staretz Silouan records how praying for a young Russian peasant working as a migrant labourer, separated by necessity from his young wife and baby, he brought their need of the young couple into his inner room to the Lord where he became wrapped into contemplation forgetful of everything but God, then discovering them by revelation hidden in their saviour . . . and so the prayer of deep intercession unfolded . . . awareness of God and identification with the young couple intermingling in the love burning in his heart. Time, distance, circumstances are no barriers to this prayer. It may take the form of

ejaculating the Holy Name, the Abba or Jesus prayers, or in the solitude of the inner room the wordless prayer of loving attention. It matters little the form it takes . . . what matters is the given will. This prayer does not alter God's will but it releases it in ourselves and others. It releases an unassailable power that heals, restores, unites.

The story is recorded that a prisoner in a Russian slave camp, having been tortured to the point of death, with his last breath spoke to the chief persecutor with the words, 'I have prayed to God to allow me to be present and plead for you at the moment of your death as I pray for you now . . .'. There can be only one explanation for this action. Here was a poor one of Christ who prayed literally 'Abba, thy Kingdom come now in the power of the Spirit in the Body of Christ . . .'. . . and it was so, he was wholly identified with the ultimate and truly present reality, the Kingdom is come, and nothing can destroy or come between the soul in love with God. He knew that sin and suffering is the only hurt of life and I fail this my brother if I am not with him where he is . . . in prayer.

The refined torture for the political dissidents of today is not the gas chamber but to be banished to the outer fringe of humanity in mental hospitals or to tear families apart transplanting the 'useless' members to the open veldt to live in a box with no amenities, no available work, next to no food or possibility of growing any, and a mere pittance upon which to eke out an existence, forgotten, and left to rot.

This is sin and it lies at my door. Make no mistake about that. I am caught up in the evil system whatever that system may be that tries to impose a lying image upon the image of God implanted in man (this is the basic blasphemy) and I am part of it whenever I countenance it for one second. That second is a betrayal of the Kingdom of God and the world cannot afford that second, too much is at stake.

Sin sits on my own doorstep in whatever situation or circumstance I am placed and it must be fought wherever it raises its fearful and degrading head and it must begin at its root . . . the heart of man . . . with the prayer of compassionate love that perceives and pierces through all barriers. Sin that is soul and body destroying, and is what the person who is given to the prayer of identification essays to bridge, by faith in their life in Christ. There is no barrier that can keep love out, there is no power that can destroy it, it is an open sesame into the very

heart of hell itself and it can be entered with fearless faith. The Kingdom is come. I know it by the burning love in my heart, the expectancy and receptivity of my soul and the joy and fearless will to be a true servant of the King.

The poor-one of Christ identifying himself with the present situation of the present moment knows he is not just a cog in a mindless and heartless machine of compromising circumstance, he is rather the vessel of the transfiguring power of God for the world. He is fulfilling the greatest vocation there is in God in constructive peace, wholeness and healing for the nations. 'My brother *is* my body' . . . and I find him in the heart of Jesus in the secret place of my own inner room.

FREELAND.

A SISTER C.S.C.I.

The Grove House Trust

Four years ago a small group of people in Oxford had the vision to recognise the need for a centre where people, broken by stress and strain, could regain their rightful place in society. They backed this vision by action which, aided by generous support from individuals and Trusts, resulted in the opening of Grove House at 94 Woodstock Road, Oxford.

Their vision, energy and judgement have been amply justified by the success of this venture. The House now has a waiting list and is financially viable. Oxford has proved to be an eminently suitable location, being geographically central and combining the splendid amenities of a fascinating city with a beautiful countryside. The City, ever in the forefront of advanced thinking, has given every encouragement.

At Grove House, people, by being accepted and respected as individuals with a potential to play their unique role in society, are encouraged to overcome their fears and inhibitions. Thus they come to recognise themselves as they really are with potentialities as well as limitations and are enabled to contribute again to society in whatever sphere they may be called to serve. The Staff and Guests live together as a family in a christian home which offers support but no medical facilities.

It is now essential that the future of Grove House and its work should be ensured and, eventually, for provision to be made to help a larger number of people. The Trustees have therefore decided to purchase the Freehold of the House for £33,000. To raise this money an Appeal has been launched which is supported by a letter from Psychiatrists of the two main Oxford Psychiatric hospitals, leading doctors from north Oxford and by the Chairman of the Social Services Committee of Oxford City Council.

The Trustees, the Bishop of Dorchester and the Reverend George Sidebotham C.R., offer their sincerest thanks to all those who helped make the venture possible and are confident that the future of Grove House can be entrusted to the financial and spiritual support of all those who are interested in the work. They would be most grateful if donations or loans would be sent to the Treasurer :—

MISS M. WHITNALL, GROVE HOUSE, 94 WOODSTOCK ROAD, OXFORD, OX2 7NE

Books

Asking the Right Questions

Being-Black-in-the-World. By N. C. Manganyi.

SPROCAS/Raven, P.O. Box 31134, Braamfontein, Transvaal, S.A. Rand 1.50.

Topical Talks No. 30 : Law and Order and the Rule of Law in S. Africa.

An address by Arthur Suzman Q.C.

Institute of Race Relations, P.O. Box 97, Johannesburg, S.A. Cents 25.

The African Homelands of South Africa.

By Murrell Horrell, Research Officer of the S.A. Institute of Race Relations.

S.A.I.R.R., P.O. Box 97, Johannesburg, S.A. Rand 2.25.

There is an art in asking the right questions. N. C. Manganyi asks many such in his eight essays that comprise this book. It is a goldmine of sensitive constructive assessment of the present situation in South Africa and a very real contribution to the informed debate going on amongst thinking people both black and white. This book has relevance for those far beyond the borders of South Africa, and it is to be hoped it will be widely read, as also any further work that should come from this author's pen. The author is an academic and a clinical psychologist, but there is nothing of the dry cerebral dust about the piercing analytical thought that flows through these essays. It deals with the 'blood and guts' of the existential situation of the whole 'body', of being, of suffering, of relationship to itself, to others, to space and to time—and this from the African viewpoint. This is the crux. It will take black Africans to formulate and ask the right questions about their own life and their life-role in society. This book is a fine example of a Black African doing just that.

None, or but few, of white specialists know who the African is. The abyss of communication would seem unbridgeable when viewed from the outside. The concept, for instance, of the African personality from the white viewpoint bears no resemblance to Negritude,

the ontological philosophy of being (the understanding of existence) that is held by Africans. Nor is the concept of Black Consciousness and solidarity any nearer the mark, one is seen as negative and revolutionary racialism, the other as a positive move away from indifference and despair to a racial relating, of being black in its temporality of past, present and future.

So the 'body', in its wholeness, of flesh, mind, and spirit is important. Manganyi says 'a socio-cultural assault on the bodies of a whole people is perhaps one of the most vicious tragedies that can befall a people'.

When the question is asked, then, is being black-in-the-world different to being white-in-the-world; does 'change', suffering and meaninglessness mean the same for all ethnic groups, it is being asked of you and me as well as those in South Africa.

The problem of relating to others and dialogue with others is a universal one, but the white-black dialogue, as Manganyi points out, is a crucial one and one that must be righted before understanding and recognition of one with the other can begin. At the present time dialogue is but an incomprehensible monologue carried on by both parties. True dialogue does not begin with words, it begins in the heart. 'No plans or proposals or efficient rearrangements

will give back to a broken man his self-respect and sense of speaking with an equal, valued and taken seriously. One gesture will do it. Courteous love that recognises and values the other for who they are' (G. K. Chesterton wrote that it was with just such a gesture S. Francis moved among men). This book is controversial, constructive and enlightening, and it is to be highly recommended.

The questions asked by Arthur Suzman in his address delivered at the University of Stellenbosch are voiced for every man, woman and child in South Africa. It is a voice, one fears, that is crying in a wilderness.

At the outset it is pointed out that the constitution of South Africa lacks a Bill of Rights, therefore parliament is sovereign and the courts may not question the validity of any Act of Parliament.

He raises the question of the meaning of the Rule of Law and goes on to ask is this Rule being transgressed? He considers two of the statutes, the suppression of Communism Act and the Terrorism Act, and uses the illustration of 'banning orders' issued in terms of the first mentioned Act, and shows how this does indeed drastically infringe the rights of the individual. For one who has these 'orders' served on him there is no charge made, no reason is given for the banning, he is not confronted by his accusers, there is no trial, the penalties are imposed by the Executive and not by the courts, and the statute prohibits the intervention of the court on behalf of the accused.

As to the Terrorism Act, any police Officer of senior rank at his discretion if he thinks someone may have intent for terrorism may apprehend any citizen of the land, without a warrant and detain him for interrogation for an indefinite period.

In the case of censorship—this is now under the personal eye of the Minister. It is he who will say who is to decide what may be read, and written and by whom. Suzman says 'the insensate desire to control freedom of thought and expression is the hallmark of all totalitarian regimes . . . and so far from combating Communism, we seem to emulate some of its worst features'.

The question is then raised, are these infringements of the law justified? 'The history of mankind shows how readily justice can become debased'. There is simply no substitute for testing evidence other than by the time-honoured traditional procedures before the ordinary courts. 'At root, is not the political philosophy of those who set order above justice, fundamentally at fault?' he asks. It is of paramount importance that these questions should be asked loudly and clearly as Suzman has done, and which is now recorded in pamphlet form for others inside and outside South Africa to ponder over. The hands of justice would seem to be tied in South Africa.

The questions raised in the book by Muriel Horrell, are not formulated by the author, they are left for the reader to ask. This is a source book and though it is not easy reading it is of absorbing interest.

Without exception it would seem the leaders of the Homelands will not accept self government until the National Party Government meets their demands, for instance, for more land. This one can never see happening. The Homelands policy is a very complex one with no easy solution, and the value of this book lies in the fact of its comprehensive non-partisan presentation of the facts which are marshalled in a masterly way. The facts are there. The reader if he will, can come to his own conclusions, ask his own questions, and can assess

the cost. Statistics show the Rands expended, but it is between the lines that the stark misery and suffering of the black African shows through, chattels of a pitiless and heartless system. Whether the Homelands policy will function in the future or not, the cost to the Black African is beyond measure.

Expressed in each of these publications is the acknowledgement that world opinion does have a certain affect upon the S.A. Government, but there is only

one pressure that really gets through to the heart of the Afrikaner ideological world (the mystique of the Voortrekker), and that is prayer. It is on the level of spirit where the real battle is going on. Prayer that meets, at the depths, the stripped and naked truth. This is the victorious Christ's battle and we share in it as we meet our fellow men, there in the depths, in integrity of heart and solidarity of soul.

A SISTER C.S.Cl.

New Testament Studies

Christ and Spirit in the New Testament. Studies in Honour of C. F. D. Moule.

Edited by Barnabas Lindars and Stephen S. Smalley.

Cambridge University Press, 1973, 440 pp. with index of Bible references, £8.30.

When scholars prepare a collective birthday present like this one, it is not unknown for them to use the occasion to brush the dust off some rather minute piece of research which has been lurking in a bottom drawer. Brother Barnabas and his co-editor are therefore all the more to be congratulated on having assembled a group of essays which, while far from lacking detailed and even minute scholarship, have a high overall level of permanent value. The list of contributors has a large proportion of names that are household words in biblical studies (contributions in French and German are provided with English summaries). It is a collection which is at many points representative of important trends in current investigation. Its quality, and the centrality of the two themes to which the individual essays relate, make it a worthy offering to Professor Moule, to whom most of the writers pay their own tribute in terms which, as one would expect, are often much more than formal.

In addition, however, a large number of the contributors have, consciously or otherwise, shown their respect for Professor Moule's example in

continually reminding us how a strictly technical exegesis can serve the needs of essential Christian doctrine and apologetic. The third section is indeed exclusively devoted to contemporary issues. Here Professor Barrett writes on 'conversion and conformity: the freedom of the Spirit and the institutional church', and Dean F. W. Dillstone on 'structure and energy in Christian communication'. The former exhibits tension between freedom for God and conformity to institutions as a feature of the ministries both of Jesus and of Paul, and as present in the Johannine writings. Both inspiration and institutions are necessary, in varying proportions at different periods, but neither has value save as witnessing to the Gospel; and the institutional must always in the end take second place. There is nothing that a follower of S. Francis would find fault with in, at any rate, the greater part of Professor Barrett's argument. The second of these two essays is perhaps mainly valuable for the questions it raises about the relation between religious language—drawn as it has been in successive periods from 'architectonic', 'biological',

'governmental', and 'redemptive' models—and the essential content it tries to convey. Yet this four-fold systematization, though certainly too neat to be very convincing, includes several interesting suggestions. The third essay in this group also bears on contemporary Christianity, this time in Africa: Professor J. S. Mbiti of Makerere indicates the place and meaning of the idea of a Saviour in African religion both pre-Christian and deviantly Christian.

'The Moral Context of the Resurrection faith' is the title of the last essay in the book, offered by D. T. Rowlingson, formerly of Boston, Massachusetts. It is characteristic of much in this collection that, while belonging in the section headed 'Christ and Spirit Today', this contribution shows unintended links with essays in the two preceding and more strictly exegetical sections. Any sharp break between the 'Jesus of history' and the 'Christ of faith' is asserted to be untrue to the New Testament data, which view the resurrection as (among many other things) God's recompense for specific moral qualities displayed by Jesus during his earthly life. This echoes from no great distance J. D. G. Dunn's conclusion from his impressive study of 1 Corinthians 15:45 that 'the centrality given to the experience of the exalted Lord does not deny the relevance and importance of the historical Jesus for Paul; on the contrary it reinforces it' (p. 141); while in a neatly complementary examination of the same epistle Doctor Margaret Thrall shows how inseparable, in the end, were for Paul the two functions of Jesus as the Crucified and as the Last Adam who was to bestow life and glory. Professor Trocmé's essay on Mark is related to the same theme, if rather less closely. The Christ preached by this evangelist

in his gospel is not merely the astonishing wonder-worker (and redemptive Sufferer acclaimed by faith, but was also One remembered for his personal moral characteristics and for his effect on those who knew him. There is much in all this to give firm, and new, exegetical foundation to what has always been the Franciscan instinct to experience the present power of the risen Jesus through meditation on his human life in its poverty, and on his passion and crucifixion.

Among other essays with a clear apologetic and doctrinal value one may mention Professor Metzger's weighty authority as a textual critic placed on the side of those who take Romans 9:5 as ascribing absolute divinity to Christ, and Doctor Stanton's detection in Q of a concern with the nature of Christ's authority and of discipleship; this is one of the few pieces of writing in English on the theology of Q. G. M. Styler analyzes the theological basis of Paul's ethical teaching, and Professor F. F. Bruce covers what is unfamiliar ground for many readers in an exposition of the theology of the Spirit in the Revelation of S. John. Further examples, too, could be given of detailed technical studies having at the same time a direct doctrinal application, but in a short review only two more can be mentioned.

Brother Barnabas' own essay, by what appears to be another happy unforeseen convergence, forms a pair with Bishop John Robinson's, for both writers find the highly systematized christology of S. John's Gospel to be ultimately rooted in the teaching of Jesus himself. Bishop Robinson traces the title 'Son of God' in this gospel back to a 'parable of the obedient son' which Dodd claimed to have been told by Jesus. Brother Barnabas takes as his subject the title so often, though very misleadingly, contrasted with this one, namely 'Son

of Man'. In the course of an exposition of much of John 1—12, he shows how the title is used in a series of contexts setting out 'John's most treasured idea', namely Jesus' relationship to God. The Fourth Evangelist made use of sayings which in some cases he regarded as deriving from Jesus himself, and interpreted them in the light of Daniel 7: 'with his unerring capacity to pierce through to the inner meaning of the primitive logia, (John) has the unique distinction of bringing to expression on the basis of them the deepest and most compelling inter-

pretation of Jesus' self-understanding before God' (p. 60).

Readers should not therefore be deterred by the size and technical nature of this collection. Everyone will find something here they can use, and many will find material which will refresh, and indicate the real purpose of, studies they made some time ago. It is a book which librarians of many kinds of institutions should be urged to include in their order lists.

KING'S COLLEGE, LONDON.

C. J. A. HICKLING.

Christian Living

Life in Christ. By Norman Pittenger.

Wm. B. Eerdmans Publishing Co., 128 pp., U.S. \$1.95.

After a life time of theological teaching and writing, Doctor Pittenger has responded to his 'urgent desire to communicate to the ordinary man or woman, not the professional scholar, what means most' to him. The result is this beautiful and simple book about the essentials of Christian *living*.

Here in plain language are set out the starting place of Christian living, its nourishment, qualities of life and the hindrances to mature Christian living. Here is wisdom without 'preachiness', love without limits, and an attractiveness which evidently springs from personal

experience and conviction. For the beginner there is much here to encourage: for the further 'along the way' there is much to challenge, stimulate and correct his 'life-style'. All can profit from this distillation of Doctor Pittenger's own journey 'in Christ'.

It would be hard to find a better example of the fact that sound, painstaking scholarship is *not* destructive of lively faith, than this book, nor a wiser emphasis on the only true ground of human security—Christ the Lord.

✠ JOHN CHARLES S.S.F.

Freedom

Jonathan Livingstone Seagull. By R. Bath. Macmillan, 93 pp., U.S. \$4.95.

A book about freedom and being which does not push its message at you, but leaves you free to make what you can of it, and which, for the Christian, turns us to the realities of life in Christ. The refreshing quality of this book is contagious. No wonder that in the

U.S.A. it topped the best selling list for weeks. A book for the child-like, and for those who can be recalled from anxiety, faithlessness, and fretfulness to that quality of single-mindedness which is 'life in Christ'. Most highly recommended. ✠ JOHN CHARLES S.S.F.



THE BISHOP'S RANCH

(above) *The Ranch House*

(below) *The Chapel*